



Pastors' conference prayer

At the close of the Pastors' Conference last week, Evangelist Arthur Blessitt, a Mississippi College graduate, invited the congregation to an altar call for prayer. Thousands responded.

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SBC

Messengers in Los Angeles take Convention reins

By Tim Nicholas

Messengers to the 1981 Southern Baptist Convention used their ballots instead of verbal missiles to register their reaction to recent events in convention life.

They split their vote 60-40 to re-elect their incumbent president, giving the lesser percentage to a challenger who indicated his candidacy was only mounted to show displeasure over what he termed a slipping of the convention toward a "narrow creedalism."

Bailey Smith received 6,934 votes to 4,524 for Abner McCall. Smith is pastor of First Southern Baptist Church, Del City, Okla. McCall just retired as president of Baylor University and became its chancellor June 1. Registration totaled 13,594.

In other balloting — eight ballots were used all together — messengers defeated proposals from the SBC Executive Committee that would have made a committee out of the president and vice presidents in making appointments to the Committee on Committees and Committee on Resolutions. Present terminology in the

Bylaws has the president "in conference with" the vice presidents.

The vice presidents elected are Mrs. Christine Gregory of Danville, Va., and Don Kim, pastor of Berendo Street Baptist Church, Los Angeles. Mrs. Gregory is immediate past president of the SBC Woman's Missionary Union. Kim was the first Korean missionary appointed by the Home Mission Board.

Both vice presidential posts required run-off ballots. Mrs. Gregory defeated Stan Coffey, pastor of First Baptist Church, Albuquerque, N.M., 3,197 to 2,719. Kim defeated fellow Californian, James Morton, pastor of Trinity Baptist Church, Livermore, 4,506 to 1,617.

Another Executive Committee proposal was rescinded by the committee in its meeting prior to the opening of the convention. The proposal would have tied the requirements for messenger status to amounts of money given to the Cooperative Program. The committee withdrew the proposal in the face of potential opposition from messengers. Presently churches are allowed messengers either based on

size or on financial aid to convention causes.

One of the pre-convention controversies concerned substitution of several eligible board and agency trustees by the Committee on Boards. By convention time, six of the 93 persons eligible for return to boards and agencies were still not recommended for return.

Two of those six were returned to nomination for continued service by the subcommittee on Boards Sunday night just before the convention. The two were James Auchmuty of Alabama and Mrs. Bettye Cothen of Tennessee.

The replacement of someone else for Auchmuty received publicity because one of the Alabama representatives, E. P. Wallen, said Auchmuty failed to meet his personal criterion. Wallen said Auchmuty did not respond strongly enough to a letter inquiring as to Auchmuty's agreement with the doctrinal integrity resolution passed at the 1980 SBC.

In a convention business session, Ken Chafin, pastor of South Main Baptist Church, Houston, Tex., proposed to place into nomination the other four persons eligible for continued service on boards and agencies.

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"Whereases now in force"

SBC President Bailey Smith displayed his unapproachable sense of humor during the convention in Los Angeles. When corrected on business procedure he reacted graciously and kept the convention orderly and low-strung.

After a messenger was interrupted for a point of order during an attempt to amend a resolution, he said "My whereases have lost their force." Bailey Smith ruled, "I hereby declare all whereases are now in force."

Another messenger asked how a vote could be taken on one amendment to a resolution while a ballot on another amendment to the same resolution was being counted. Smith said, "We can only do it illegally."

Smith explained on the last day of the convention that President Reagan had declined an invitation to speak. Smith quipped that instead, "I will be showing my recent slides..."

During his presidential address, which departed from the proposed, as printed in the Baptist record last week, Smith told the audience that reporters had asked him if there was going to be a split during the SBC.

He explained, "On the Amen of the benediction Southern Baptists will 'split' and return to the 50 states and mission fields around the world to serve in churches, hospitals, schools, orphanages and wherever God has placed us united and loving one another and our Lord."

Bratcher resigns ABS after "intemperate" talk

By Stan Hasty

LOS ANGELES — Robert G. Bratcher, the Bible translator whose remark on biblical inerrancy in April created a furor among Southern Baptists, has resigned his position as a research associate with the American Bible Society.

In a prepared statement, the New

York-based society called Bratcher's comments during an address in Dallas at a Christian Life Commission seminar "ill considered and intemperate."

The statement continued: "The American Bible Society wishes to state that it completely disassociates itself from the remarks made by Dr. Bratcher on that occasion" adding that Bratcher's remarks "violated one of the Society's basic rules."

That rule, in effect "from the day of its founding 165 years ago to the present moment," dictates that the society will not "engage in theological debate nor make comment on the doctrinal positions of the churches and constituencies it seeks impartially to serve."

Contacted at his Chapel Hill, N.C., home, Bratcher said he will make no comment on his resignation, a move he was reportedly pressured to make.

According to its constitution, the society's sole purpose is "to promote the distribution of the Holy Scriptures without doctrinal note or comment." The staff of the New York organization knows the guideline and "should refrain from making public statements which might be interpreted as official American Bible Society policy in such matters," the statement said.

Bratcher's Dallas speech has caused "grave concern among many Bible-believing and Bible-loving people... for which we are deeply sorry," the statement declared. The society reportedly has suffered severe financial losses since the Bratcher remarks, resulting among other measures in a hiring freeze at its New York

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Presidential creedalism bad for Convention

By Tim Nicholas

In separate press conferences, the re-elected president of the Southern Baptist Convention, and his defeated opponent symbolically put their arms around one another.

Bailey Smith, who garnered 6,934 votes to Abner McCall's 4,524, said McCall received so many votes because "he deserved them."

McCall, chancellor of Baylor University, said, "I may be closer to Bailey Smith (theologically) than some of the people who voted for me."

Smith, pastor of First Southern Baptist Church, Del City, Okla., was opposed, said McCall, because of a slipping of the convention toward a "narrow creedalism." He said some of selection committees were asking po-

tential nominees "Do you believe the Bible just right?"

McCall agreed to become the opposition's "standard bearer" simply because the "disaffected people" could not find another person "conspicuous" in Baptist life to run.

He admitted that he did not expect to receive so many votes (nearly 40 percent), but he knew many people had come to register "dissent."

Smith said he sensed a time of healing coming. He noted that he had done "many things to bring Southern Baptists toward conciliation," and that he didn't tell all that he had done.

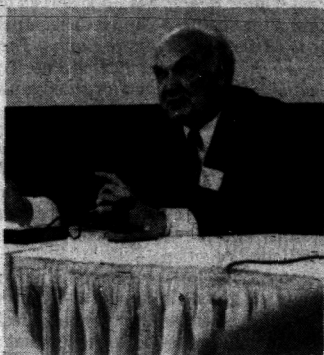
He stood firmly on the adequacy of the Baptist Faith and Message statement adopted at 1963's SBC and reaffirmed many times since.

"The Baptist Faith and Message statement is as strong as we need to get," said Smith. He also commented that Resolution 16, a statement on doctrinal integrity for Southern Baptist agencies passed at last year's SBC, "is just another way of saying" the Faith and Message statement.

After the press conference, Smith was asked if a group of questions being sent to a number of denominational leaders is a valid test of inerrancy. The questions ask for yes-no answers to such questions as whether they believe in a literal Adam and Eve or whether Simon Peter wrote the second book of Peter. As he was whisked away to the next convention session by an aide, he said, "That's why I like the Baptist Faith and Message statement."



Bailey Smith



Abner McCall

Bogue Chitto VBS records 30 professions of faith

Thirty children made professions of faith in Christ, during Vacation Bible School June 1-5 at Bogue Chitto Church, Pike County. Albert Wilkerson, pastor, said that this was the best Vacation Bible School in the history of the church.

The attendance broke previous records. Enrollment was 132, with an average of 119 present. The mission offering totaled \$214.75.

SBREA

Educators told stress can help effectiveness

By Craig Bird

LOS ANGELES — The 1980's will be full of stress but understanding the changes that produce that stress can make religious educators more effective during the coming decade, participants at the 26th annual Southern Baptist Religious Education Association were told at a two-day meeting.

The SBREA met prior to the three-day Southern Baptist Convention and their families and their churches for the 1980's.

"God has given us, not so much the colors of a picture, as he has given us the colors of a palette," Edward Lindaman, president emeritus of Whitworth College, Spokane, Wash., told the closing session. "The uncertainty of the future is an asset, not a liability. We will never be free until we are uncertain — because then we experience in a real sense that God is change. And God works through change."

Other speakers included Grady Cothen, president of Southern Baptist Sunday School Board, Nashville; Daniel Boling Jr. of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; Ernest Mosley, executive secretary of the Illinois Baptist State Association, Springfield; Glen Paden, assistant executive director of the Southern Baptist General Convention.

J. Earl Mead of Dallas, an 89-year-old religious educator, received the distinguished leader award. He served as minister of education at Cliff Temple Baptist Church in Dallas in 1926-62 and presently serves Cliff Temple as ambassador at large.

Elaine Dickson of Nashville was chosen president-elect of the SBREA for 1982 and first vice president for 1981. She is manager of the direct sales department of the Sunday School Board.

Other new officers include Charles Gwaltney, minister of education at First Baptist Church, Baton Rouge, La., president; Bruce Powers, professor of education and administration at Southeastern Baptist Theological Seminary, Wake Forest, N.C., second vice president; Bill Ballou, minister of education and administration at Travis Avenue Baptist Church, Fort Worth, Texas, third vice president; Marvin Myers, a church administration consultant with the Sunday School Board, secretary-treasurer; and Ferris Jordan, professor of religious education at New Orleans' Baptist Theological Seminary, assistant secretary-treasurer.

Lindaman, a futurist who attempts to predict trends and possible options in the future, reassured the participants that "uncertainty is the necessary companion of all explorers. We

Christians are on a pilgrimage into God's future and we have no reason to be afraid because we know the ultimate conclusion. To hope for that that may appear impossible is not ridiculous for the Christian."

Hull looked at "Equipping Your Church to Reach People" and declared "we need to make people-reaching a priority of the entire church," starting with the church staff, then radiating out to the church and then engulfing the entire denomination of Southern Baptists.

The Sunday School classes, "Galilean bands of 12," are the key to reaching people because in the small groups meeting weekly "before the open word of God" there is time for individuals to love and grow, he said.

"Keep Christ and all humanity in the center of everything we do," he said, in calling for an "open denomination."

"Bold Mission Thrust" (a program by Southern Baptists to tell every person in the world about Christ by the year 2000) was a carefully calculated

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Mississippian elected

The Southern Baptist Church Music Conference elected new officers for 1982. They are (left to right) Fes Robertson, supervisor of youth/music/general materials development section of the Church Music Department, Baptist Sunday School Board, Nashville, Tenn., president-elect; Ron Bostic, chairman, division of fine arts, Wingate College, Wingate, N.C., editor; Truitt Roberts, minister of music, First Baptist Church, Starkville, Miss., Eastern council member in the Local Church Division; John McGuckin, church music department, California Southern Baptist General Convention, Western council member in the Dehominational Division; R. Wayne Stacks, minister of music/youth, First Baptist Church, Lompoc, Calif., Western council member in the Local Church Division; and Hugh McEl-Rath, professor of church music, Southern Baptist Theological Seminary, Louisville, Ky., Eastern council member in the Educational Division. Al Washburn, chairman of the church music division, Golden Gate Theological Seminary, Mill Valley, Calif., new president, is not pictured.

Equal Rights Amendment spurs Convention debate

The Equal Rights Amendment received the most discussion among topics introduced during business sessions considering resolutions during the Southern Baptist Convention meetings in Los Angeles last week.

Messengers voted that "... this Convention... does not endorse the Equal Rights Amendment."

The debate was rather mild even on this often emotional issue. Two men spoke in favor of it and two women spoke against it.

Gene ... of Oklahoma ... an amendment to a resolution reaffirming one passed the previous year in St. Louis which asked "all persons to be sensitive to the contemporary pressures facing women."

Garrison wanted to have the statement about not endorsing the ERA dropped from the resolution, noting

that there are responsible people on either side of the issue and that the convention needed to "avoid polarization." Another messenger, Al McEachern, spoke in favor of the amendment. And Mrs. Skeet Workman of Texas spoke against it.

Joyce (Mrs. Adrian) Rogers spoke against dropping the anti-ERA statement, contending that "there are great inherent dangers in the ERA which strike against our very core of Christianity."

She said that "radical feminists" who support ERA believe in such as secular humanism, abortion on demand, homosexuality, and a demeaning role of homemakers.

Mrs. Rogers said that on the good side of ERA is equal pay for equal work but that there is already work but that there is already

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WMU elects Sample to its presidency

LOS ANGELES — Meeting in a county which represents a microcosm of the world's population, 3,000 Southern Baptist women spent two days hearing challenges to expand their concept of world missions.

The women, participants in the 93rd annual meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, also elected Mrs. Dorothy Sample of Flint, Mich., as their new national president and Mrs. Betty Gilreath of Charlotte, N.C., as recording secretary.

Mrs. Sample, wife of Richard Sample, a bivocational pastor and educator, holds two earned doctorates. She succeeded Mrs. A. Harrison Gregory of Danville, Va., who has held WMU's top elective office for six years. Mrs. Sample is a psychological counselor and educator.

Mrs. Gilreath, a homemaker and former WMU president in North Carolina, succeeded Mrs. William

Ellis of Shelbyville, Ky. Mrs. Gilreath is a current member of the SBC Committee on Order of Business.

Keynoting the WMU meeting, Charles W. Bryan of Richmond, Va., challenged his listeners to expand their concept of missions by "opening windows on a larger world."

Bryan, vice-president for overseas operations for the SBC Foreign Mission Board, said Christian missions has entered a new day which demands an expanded world view, a recognition of change, and a boldness to respond.

Also addressing the world scene, Bryan identified 17 specific countries in need of missionaries and cited a long list of requests for preachers, seminary professors, teachers, nurses, pediatricians, youth workers, media workers, evangelists, administrators, and church development specialists.

Bryan urged the women to pray specifically, listen to God's challenge

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Eupora Acteen

Marsha Herrod, an Acteen from Eupora, was one of six girls on the Acteens Advisory Panel introduced during the Woman's Missionary Convention preceding the SBC meeting in Los Angeles. Miss Herrod also served with the other girls as pages during the SBC — a first for girls — usually only Royal Ambassador boys serve.

Convention sermon

"Great is thy faithfulness"

By James L. Monroe

"The Lord's loving kindness indeed never cease,
For His compassions never fail,
They are new every morning;
Great is Thy faithfulness."

Lamentations 3:22-23

There was a period in my life once when I knew God was trying to teach me something, but I had not been able to learn it. I was willing, and at times it almost came through—but then it would slip away. It was like having a name on the "tip of my tongue." I knew it was in my mind, but I could not verbalize it.

It was after my first trip to Israel. I had spent ten days traveling over the Holy Land with missionaries. I preached in two Arab Baptist churches. I explored the Old City with the Arab pastor. I retraced many of the steps of Jesus.

Having left Israel for Uganda on a preaching mission, I tried to sort out my impressions of that visit. One thing

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surprised me. When I visited the sites associated with Jesus I expected to feel a special closeness to Him. It didn't always happen. The ornate church buildings erected on these sites, the noise of the vendors nearby, and the air of hostility that prevailed in those years caused me to have conflicting reactions.

Later visits to Israel have helped me cope with these things and given me biblical insights and understanding of those days when the Word became flesh. On that first trip, however, as I went on to Africa and fellowshiped with Spirit-filled missionaries and met with little bands of believers in the bush country, I experienced the nearness of Jesus I had expected to find in Israel.

All through that experience I had the feeling that I'd missed something that God was trying to tell me. I'd been so intent on realizing a preconceived idea that I missed the main point He was trying to impress on me.

It was not until a subsequent visit that I finally grasped it. I was atop Masada, that majestic mountain fortress overlooking the Dead Sea. I was reliving what happened there in 73 A.D. as the remnant of Jewish opposition held out against the famed Roman Tenth Legion camped there waiting the completion of the slave constructed ramp that would make their assault possible.

I tried to imagine the emotions of the people as their brave leader, Eleazar Ben Yair, told them that capture was eminent, and led them to choose death rather than slavery to Rome. Centuries before God had said to their father Abraham, "And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

Others before them had experienced slavery in Egypt and Babylon. More had been dispersed to many nations, but always some had returned to the land. They held on to the promise, but now a cruel and ungodly enemy had taken over the land. From one stronghold to another they had retreated. Jerusalem and the Temple lay in ruins. Only they were left.

Had God forgotten His promise? Had they sinned so miserably that God had turned away from them? Was God helpless before the brute strength of Rome? They died without knowing the answer to these questions.

Then I turned the pages of history for 1,875 years. I watched the modern exodus as the Jews flocked back to Israel from among the nations. I heard David Ben Gurion reading the declaration that Israel was once more an independent nation. I had seen that nation: I was there.

As I walked over the ruins of Masada I came to the ancient synagogue. There the message came through to me. It was what God was trying to tell me about Himself and it was the greatest lesson I could possibly learn—simply this, "God is faithful." The Israeli flag flying over Masada helped me to believe those words as never before.

I felt like crying out with the Psalmist, "I will sing of the loving-kindness of the Lord forever; to all generations I will make known Thy faithfulness with my mouth" (Ps. 89:1). Isaiah spoke to my heart when he said, "O Lord, Thou art my God. I will exalt Thee, I will give thanks to Thy name; for Thou hast worked wonders, plans formed long ago, with perfect faithfulness" (Isa. 25:1).

God's people rise to no greater heights in worship than when they cry out in praise, "great is Thy faithfulness." The acceptance of this eternal truth causes hope to be reborn. It challenges and enables God's people to be faithful to Him. "Let us hold fast the confession of our hope without wavering, for He who promised is faithful" (Heb. 10:23).

Faithful to Himself

When we say that God is faithful we mean first that He is faithful to Himself. He is God. He has always been God. He will always be God. He will never be less than God. He will always be all that God is and there can be no more. The Psalmist saw change all about him, but cried out to God, "But thou art the same, and Thy years will not come to an end" (Ps. 102:27). Malachi quotes God as saying, "For I, the Lord, do not change" (Mal. 3:6).

The writer of Hebrews quotes this Psalm (Heb. 1:12) in establishing the fact that this eternal God has revealed Himself in Jesus. He declares "Jesus Christ is the same yesterday and today, yes and forever" (Heb. 13:8).

Because God does not change, His attributes are always the same. They are His perfect qualities which are inseparable from His nature and which constitute His character. They are blended in perfect harmony in Him, and He always acts in keeping with His attributes. When we know His attributes we know how He will act.

Faith to His Purpose

When we say that God is faithful we also mean He is faithful to His purpose. From our point of view we must refer to His purpose in history.

God has made no secret of His purpose. It is stated in Scripture. He intends to sum up "all things in Christ, things in the heavens and things upon the earth." (Eph. 1:8-10)

History is moving forward toward a goal. God is preparing His people, chosen in Christ, that His purpose might be realized despite Satanic inspired rebellion.

God can be faithful to His purpose because He is Sovereign. This means He has the power and the disposition to rule His entire creation. This He does in Jesus Christ our Lord. He will not BECOME King when He returns. HE IS King. Paul uses the present tense when he speaks of Him "who is the blessed and only Sovereign, the King of Kings, and the Lord of lords" (1 Tim. 6:15).

Dr. A. W. Tozer describes God's Sovereignty in these words, "Even to discuss the authority of Almighty God seems a bit meaningless, and to question it would be absurd. Can we imagine the Lord God of Hosts having to request permission of anyone or to apply for anything to a higher body? To whom would God go for permission? Who is higher than the Highest? Who is mightier than the Almighty? Whose position antedates that of the Eternal? At whose throne would God kneel? Where is the greater one to

whom He must appeal? 'Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.'"

Because our unchanging God is Sovereign we have confidence that He will achieve His goal in history even if men are unfaithful. And there are times when men fail Him—even those chosen by Him and called to declare His purpose. In so doing they stand in stark contrast to His faithfulness.

Some do so by playing "fast and loose" with His Word. While some undermine belief in inspiration, others manipulate it to support vendettas.

There are times when men, even chosen men, make power plays, play to grandstand—become:

- performers instead of prophets,
- puppets instead of proclaimers,
- panderers instead of pastors,
- paganizers instead of preachers,
- pacifiers instead of provokers,
- pretenders instead of parables.

Some offer only pabulum, pageantry, and panaceas—and paganism and panic result.

When evil seems to prevail, Anti-Christ's swagger across the continents and God's little flock huddles and trembles—then God makes His move. Yes, God is faithful! He delivers Joseph from prison in Egypt. He delivers Daniel from a den of lions, not to mention his conniving enemies. Israel is delivered from Babylonian captivity. The infant Jesus is delivered from the death plot of Herod.

Then God stands by as evil men take this same Jesus and deliver Him to the cross. At first glance the sovereign power of the eternal God seems to have met its match!

But that which His enemies thought to be THEIR strategy turned out to be HIS purpose. He is not defeated on the cross. He marches straight into Hades and "leads captive a host of captives" (Eph. 4:8) and "saves forever those who draw near to God through Him" (Heb. 7:25). The empty tomb proclaims "God is faithful."

He places His church into the world and calls it His body. There it faces ignorance, indifference and hostility. Imperfect men are called to an impossible task. They become so enmeshed in their own sinfulness and littleness that it begins to look like the gates of Hades shall stand after all.

Once more God has the last word. He tells men, "No temptation has overtaken you but such as is common to man; and God is faithful, who did not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Cor. 10:13). Imperfect men, believing in God's faithfulness, MARCH ON.

A frightened enemy

Then His church plans a Bold Mission Thrust, admirable planning to give all the people of the world the opportunity to hear the good news of Jesus in this generation. A frightened and infuriated enemy strikes back determined to turn the thrust into a bust. He creates suspicion and distrust and diverts men's attention from the lost multitudes—and that lost world, if it notices them at all, wonders what they meant in the past with all that talk about loving one another.

But God is faithful! As the fragile fellowship of the church begins to fracture, and as men cry out in anger and frustration at each other, the Spirit of God begins to woo their hearts. They remember, "God is faithful through whom you were called into fellowship with His Son, Jesus Christ our Lord" (1 Cor. 1:9). The higher calling grips their hearts and they begin to reach out in love to one another in the discovery that they are not enemies, but brothers. Now in a stronger fellowship than ever, believing in the faithfulness of God, they march on.

The Apostle Paul has a special word of encouragement for those who launch out in Bold Mission Thrust. In the circumstances of his day he asked for prayer that "the Word of the Lord might spread rapidly and be glorified." He also requested prayer because of "perverse and evil men" who did not have faith. He then crowned his prayer appeal with the proclamation, "But the Lord is faithful, and He will strengthen and protect you from the evil one" (2 Thess. 3:1-3).

Again the faithfulness of God entices men to march on.

Faithful to His People

Having said that God is faithful to Himself and to His purpose, let us now joyfully declare that He is faithful to His people. The very nature of the relationship between Him and His people declares this.

God's people are those who have been born unto Him. A believing sinner, having been justified by the saving death of Jesus on the cross, is indwelt by God's own Spirit. The Spirit gives him life. This is the new birth. An inseparable union is formed between him and God. God can only be faithful to Himself as He is faithful to him in whom His Spirit dwells.

Since the people of God are bound unto the purpose of God they are guaranteed God will be faithful to them. God's purpose involves the people He has called to be His own. All His people come from a fallen and rebellious race. "There is none righteous, not even one" (Rom. 3:10). A faithful God assumes full responsibility for saving them including forgiving their sins, equipping them for service and qualifying them for Heaven. Paul was quite confident that "He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6).

Paul prayed a moving prayer for God's people in 1 Thessalonians 5:23, "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." He then added this reassuring statement in verse 24, "Faithful is He who calls you, and He also will bring it to pass."

"Faithful is He," this one whom John called "the Amen, the faithful and true witness" (Rev. 3:14). He is faithful to His people. He never deserts His own. Tragedy, disease and death do not have the last word. Stand by the person whose body is ravaged with cancer and say, "God is faithful." Stand by that one falsely accused and unjustly imprisoned. Say it, it's true, God is faithful. Stand by him, forsaken by men, and let him hear it, "God is faithful."

Remember it, people of God! When your courage fails, your strength crumbles, you find your resistance to temptation weakening—God is faithful.

You've tried and failed. You are tired of the struggle. You see no hope ahead. It's time to remember. God is faithful.

What a message for the people of God!
"The Lord's loving kindness indeed never cease,
For His compassions never fail,
They are new every morning;
Great is Thy faithfulness."

Lam. 3:22-23

I like what Major W. Ian Thomas has to say about Him, "He's a God who cares and He's big enough to do something about it."

My Response

How shall I respond to this eternal truth that God is faithful? Surely I cannot remain passive to such a revelation. The Lord's loving kindness and compassions are new every morning as reminders of His faithfulness. Likewise there should be a daily response of faith on my

God has been faithful to me. Fifty years ago I entered into a faith relationship with Him. My nine year old

mind comprehended little of the doctrine of redemption, but I knew I wanted Jesus to be my Saviour.

God called me to preach when I was eighteen. Having had not the slightest desire to preach before, it suddenly became like fire in my bones. God gave me the gift of being a pastor/teacher and the opportunity to exercise it. For forty-two years I have been the pastor of a Baptist church, each one a choice part of the body of Christ.

Others can point to larger churches, greater achievements, more recognition and fame, but I would not trade one of those years with anyone on earth. They have been in God's plan for my life and that's all that matters.

Looking back on those years I can see more clearly that which was so hazy in earlier years. Everything good that has ever happened to me has been by the grace of God.

When He called me to Himself I had nothing to offer Him. Even though after over a half century I still follow Him, I can take no credit for it. Though for 42 I have preached His message, and the end is not yet, I cannot boast.

His faithfulness has sustained me. There were so many times I stumbled. I could have deserted Him. That I did not is not due to any great strength or courage on my part. I simply trusted in His faithfulness.

That is why the revelation God gave me on Masada has been so sweet. It has helped me understand the secret of my life—for there was no other explanation of it. It has helped me see how a seeming unimportant and indifferent church could one day batter down the gates of Hades. It has enabled me to believe Bold Mission Thrust could really happen.

It has caused me to believe that the greatest thing I can do is help someone to grasp who God really is and what it means to know and worship Him.

In THE GOD WHO IS THERE, Francis A. Schaeffer tells of being in a discussion group with an older Negro pastor. As he left, the pastor took him by the hand and thanked him. Schaeffer said, "If he had said, 'Thank you for helping me to defend my people better,' or, 'Thank you for helping me to be a better evangelist,' I would have been very glad that what I said had been helpful, but then possibly I would not have given it another thought. But what he actually said was, 'Thank you for opening these doors for me; now I can worship God better.' I will never forget him because he was

a man who really understood."

In view of God's faithfulness I come this day to make a new commitment of my faith. I invite my brothers and sisters to join with me. As we do so let us commit ourselves to each other. Let us express the love for each other that we have so unconsciously professed in the past. Francis A. Schaeffer described the right kind in THE MARKS OF A CHRISTIAN. "One basic point is that you recognize a Christian by the fact that he loves with a fierce, extraordinary love."

I renew my commitment to my denomination—not because it is perfect, but because it is where God has placed me in His service. It is the channel I work through to obey the Great Commission which is God's definition of Bold Mission Thrust.

I love the Southern Baptist Convention. Gratefully I have served it whenever given the opportunity to do so. No greater honor has been given to me than to preach this sermon before it. I shall continue to serve it, but I shall always keep in mind a higher loyalty. God is not dependent on the Southern Baptist Convention, but the Southern Baptist Convention is dependent on Him. As I trust in His faithfulness this convention will be stronger.

Above all, as I declare my faith in His faithfulness, I commit myself anew to Him. I have no greater need than to seek His face and to walk in humble submission to Him. I must remember that without Him I am nothing, but when I am with Him all that He is is available to me. God is faithful.

The Psalmist said, "I will bless the Lord at all times; His praise shall continually be in my mouth" (Ps. 34:1). If you would join me in a new commitment to faith in His faithfulness, then join me in praising Him with the words of this hymn.

"Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions they fail not,
As Thou has been forever wilt be.
Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!"

Inerrancy debated prior to SBC for newswriters

By Dan Martin

LOS ANGELES (BP)—Biblical inerrancy: Is it a deep theological concern in the Southern Baptist Convention or a "ruthless power grab?"

The question was aired during a debate between two Southern Baptist leaders in the SBC at the annual workshop of the Religion Newswriters Association.

Inerrancy, a theological belief that the original autographs (manuscripts) of the Bible were free from any error, has become a center of controversy within the denomination.

The RNA debate, however, did not deal with whether the Bible is literally true, but had as its topic: "Is Biblical Inerrancy a Factor Crucial To the Survival of the Southern Baptist Convention?" and featured Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, Texas, a leader in an effort to commit the SBC to a belief in inerrancy, and Kenneth Chafin, pastor of South Main Baptist Church, Houston, a leader of a wing formed to resist plans of the inerrantists.

During the two-hour debate, both men defended the Bible, but used different terms. Patterson spoke of inerrancy, but Chafin, a former seminary professor, talked of the Bible as "the authority" for Baptists.

The strongest exchange came over the motivations of the inerrancy group, headed by Patterson and Paul Pressler, an appeals court judge from Houston.

Chafin referred to the effort as a "ruthless reach for personal power" while Patterson called it a "theological movement... a deep concern" for the future of the church.

"The only way in which inerrancy is an issue for the Southern Baptist Convention is that it is a code word of those who have a need to seek to control this denomination, who have a need to undermine the confidence in the institutions we have created," Chafin charged. "The (code) word has intro-

duced a different spirit into the life of the denomination; critical, judgmental, accusing, slanderous, censorious, with anger and hatred.

"I do not think that this is a seeking after assurance about the Word of God. It is a ruthless seeking of power, a ruthless reach for personal power, which acts as if any means are justified."

Chafin predicted the movement will be rejected by Southern Baptists "when the issues are clear," and the SBC is again representative, rather than "stacked" with inerrantists as he claims the Houston (1979) and St. Louis (1980) conventions were.

Patterson, after a presentation of the seven reasons he supports inerrancy, took sharp issue with Chafin, as he asked: "What power do I have? What office have I sought?"

He noted the charges are "some what unusual" because he has not called for the dismissal of anyone, nor for a narrow creedal statement, nor for the jettisoning of any seminary professor with whom he does not agree. "I have entered this because of a deep theological concern that when you begin to lose your theology, you lose your impact," he said.

"We want to see a reaffirmation of our faith in the Bible so our denomination can remain viable with the real message of Jesus Christ to the world."

Chafin commented, "Baptists have always given the Bible the place of authority. This does not mean there is total agreement among Southern Baptists about the Bible. There are different views... all part of the 'soul freedom' to interpret (the scriptures) in light of our best understanding. The diversity is our strength, not our weakness."

In a question-and-answer session, Patterson said he believes the Baptist Faith and Message statement of 1963 is "very adequate" as a statement for Baptists but added there are "two phrases" he would delete from it, which he characterized as "neo-orthodox theology."

Patterson identified the two as: "And is the record of God's revelation of Himself to man..." and "the criterion by which the Bible is to be interpreted is Jesus Christ..."

Commenting that he believes the statement spells out belief in inerrancy, he questioned professors who would sign it and then teach the Scriptures were "embellished" and are not without error.

"[This (in this case) an adequate personal statement, but an inadequate biblical statement] is a dishonest act."

WMU execs adopt budget

LOS ANGELES.—Missions finance dominated discussions by the national executive board of the Woman's Missionary Union meeting here prior to the Southern Baptist Convention.

The WMU board adopted an operating budget of \$5,741,800 for 1981-82 to be earned primarily from sales of publications and from investments.

Made up of representatives of state WMU organizations, the board set goals for two special missions offerings. They were \$58 million in 1982 and \$66 million in 1983 for foreign missions and \$25 million in 1983 and \$29 million in 1984 for home missions.

The board agreed to observe the 75th anniversary of the Woman's Missionary Union Training School, Louisville, Ky., in 1982. The training school was merged into Southern Baptist Theological Seminary about 19 years ago.

A banquet honoring Mrs. Christine Gregory, Danville, Va., as retiring president and Mrs. William Ellis of Shelbyville, Ky., as retiring recording secretary followed the business session.

"God will do everything you can't do, so that you may live. He will do nothing you can do, so that you may grow." — Ruth Carter Stapleton.



Paraguay seminary building demolished

Press reports noted that the destruction of a building housing classrooms of the Baptist Theological Seminary in Paraguay, was caused by excavation by the country's

electrical department. As a result demolition of the site was carried out immediately. The cause of the collapse was not known in the case. Replacement would cost \$20,000.

President of WMU: "long way from Sunbeam Band"

LOS ANGELES — Dorothy Elliott Sample says that being national president of the 1.1 million member Southern Baptist Missionary Union is a long way from being a member of a Sunbeam Band in Brilliant, Ala.

But it was as a Sunbeam, the organizational predecessor of the WMU-sponsored children's group of Mission Friends, where Mrs. Sample first recalls being touched by missions.

"I remember it was a summer missionary who first challenged me to memorize Bible verses. I felt then that when I grew up I wanted to be a missionary like that girl," the Michigan leader of the women's auxiliary recalled.

Mrs. Sample sees her election to the presidency of WMU as the fulfillment of that early commitment at the Brilliant-Boston Baptist Church in rural Marion County, Ala.

Today, the former Alabama Sunbeam is a professional psychological counselor and educator in Flint with two doctor's degrees.

Her election as the 13th president of WMU marks the first time the SBC auxiliary has gone outside the old traditional geographic area of Southern Baptist work to tap its highest elected officer.

Her predecessor was Mrs. Christine Gregory of Danville, Va., who stepped down after serving six years.

"My husband and I feel a real commitment to being in a 'new work' area (for Southern Baptists)," said the tall brunette.

Her husband is Richard Sample, the bivocational pastor of Ainsworth Baptist Church, Flint, and a high school history teacher.

In her first news conference as WMU president, Mrs. Sample told reporters that it would be part of her role as WMU leader to challenge Baptist women to accept themselves and their abilities to become involved in missions.

"I would like to stir up the gifts that God has given to women," she said, explaining that a focus on mission study would be a good way to achieve this goal.

During her first remarks to the women who elected her president, Mrs. Sample used herself as an example of one who is trying to reach her potential for missions.

She told the women that her nickname, Dot, was a good way to describe her involvement in WMU.

"In this great missions organization, I am just a dot," she said, but emphatically added, "I am glad the God who calls us, strengthens us."

Her message of challenge to women reflected both her training as a psychologist and her strong commitment to missions. In fact, she blamed

the failure of some to become involved in missions of what she calls a psychological "Jonah Complex."

"As individuals, we actually fear our potential," she explained. "But it will be the realization of that potential that will enable Baptists to realize the goals of Bold Mission Thrust."

Mrs. Sample said that it is especially important that individuals not compare themselves with others. All mission involvement is important, she said.

Her challenge to mission begins at home.

Mrs. Sample smiled as she told of her 11-year old daughter, Lisa, who has adopted an elderly woman who lives near the Samples. She also spoke of the willingness of her mother-in-law to take over the cooking and other household responsibilities for the Sample family, freeing Mrs. Sample to make the heavy travel commitment which go with her WMU duties.

"My mother-in-law sees this as her real mission commitment," Mrs. Sample explained.

The Samples have two other children, a son, Scott, 13, and a son, Richard, 18.

Mrs. Sample admitted that being the mother of three and "past forty" was beginning to make her feel old. Being elected president of WMU has changed all that, she said.



New WMU officers

Dorothy Elliott Sample (center) of Ainsworth Baptist Church, Flint, Mich., was elected national president of Woman's Missionary Union at the annual WMU meeting, June 8, in Los Angeles, Calif. Elected as recording secretary was Betty Gilreath (right) of St. John's Baptist Church, Charlotte, N. C. With them is Carolyn Weatherford (left) of Birmingham, Ala., executive director of WMU. (Photo by Warren Johnson)

Ministers' wives treated to Korean Christian's testimony

By Mark Smith

LOS ANGELES — Women attending the 26th annual Conference of Ministers' Wives were treated Tuesday to the stirring recollection of a former Korean Christian schoolteacher who was imprisoned during World War II for confronting Japanese imperialist leaders responsible for the harassment and torture of her Christian countrymen.

Mrs. Esther Ahn Kim of Los Angeles recounted, "The Lord vividly instructed me to go to Japan in 1939 to warn its leaders of God's judgement upon their nation which I felt would be a rain of brimstone fire."

Making her remarks in a luncheon and business meeting in the Hyatt Regency Hotel, Mrs. Kim said, "At about this same time I met an old gentleman who told me he had experienced a similar calling from God. The two of us together went to Japan to give our warning to the leaders and warlords there."

Wife of a Southern Korean Baptist pastor, Don Kim, who was elected SBC second vice president, Mrs. Kim has written a book about her ordeal entitled, "If I Perish," published by Moody Press of Chicago, Ill. In it she notes that she was questioned at one point about how God was going to bring a "brimstone fire" to rain upon Japan. Although she claimed she did not know, she said that she suggested that it might come from heaven.

In prison she described the winters as being cold and the food as being decayed soy bean husks. She said that in spite of the poor conditions, she managed to maintain her strength and at one time was questioned about it by a Japanese judge.

"I told him that I was cold, tired, hungry and very frail and that there was nothing supernatural about me except that I knew that I had Jesus Christ," she said, "and because I had Jesus there were many times throughout my imprisonment that I considered myself to be the happiest woman in the world."

Mrs. Kim told the 314 attending of her unusual release from prison the day before she was scheduled to be executed.

"At 11 at night on August 17, 1945, the day before I was to die, my prison door swung open and I was met by thousands of Korean Christians singing praises to Jesus. I didn't know what was happening, but I thought I was in heaven."

"Then I learned of American bombing raids over Japan that had destroyed 29 cities and of the two atomic bombs that had leveled Hiroshima and Nagasaki," she said.

Installed as new conference officers were Mrs. J. Allen Kirkpatrick Fountain Valley, Calif., president; Mrs. Russell McIntire, New Orleans, La., vice president; Mrs. J. W. L. Adams, Jr., Texarkana, Ark., secretary-treasurer; and Mrs. Kaye Glazener, Little Rock, Ark., corresponding secretary.

it will be able to visit them in confidence and evaluate them effectively."

Williamson suggested search committees be instructed always to interview potential pastors as well as hear them preach so they can evaluate the balance of preaching ability and pastoral skill.

Committees must learn to prepare congregations to evaluate their prospective pastors by providing advanced information on visits, planning visits thoroughly and clarifying procedures for voting on candidates, he said.

Search committees should be urged to give up their "special role" in churches when their jobs are done, he added.

The conferees examined the Waco (Texas) Baptist Association's senior adult council as a model of ministry that could be implemented in other associations.

In the three years since it was formed, the council has established a health equipment loan service and sponsors an associational ministry to widows and annual old-fashioned hymn sings, retirees' campus and senior adult days, he said.

The group approved a constitutional amendment initially accepted last year at St. Louis, which changed its name from the Southern Baptist Association's Director's Conference to the Southern Baptist Conference of Directors of Associational Missions.

The reason for the name change is to clarify the identity of the group so it won't be confused with state directors of missions, said Larry Rose, immediate past president of the conference.

New conference officers are Cline W. Borders, president, Kings Mountain Association, Shelby, N.C.; William R. Moyle, president-elect of Tampa Bay (Fla.) Association; J. D. Passamore, secretary, Current Gains Association, Corning, Ark.; David Morgan, treasurer, Yuma County Association, Yuma, Ariz.; Daniel F. Page, newsletter editor, Greenville (S.C.) Association; and Nolan Johnson, host director of next year's meeting, New Orleans (La.) Association.

To err means you're trying.

Don't entertain ideas — put them to work.

Behind every schedule someone is running.



Pastors elect new officers

Elected as new officers of the Southern Baptist Convention's Pastors' Conference were Ed Young (center), pastor of Second Baptist Church, Houston, Tex., president and Fred Wolfe, (right), pastor of Cottage Hill Baptist Church, Mobile, Ala. Extending his congratulations is Kenneth Wayne Fields, pastor of First Baptist Church, Grand Bay, Ala. The election took place June 8, in Los Angeles, Calif. (Photo by Ken Lawson)

Evangelists elect Gage

By Mark Smith

LOS ANGELES — The Conference of Southern Baptist Evangelists Tuesday night passed a motion affirming the inerrancy of the Bible, elected new officers, and had fun doing it.

Meeting for a banquet and business session in the First Baptist Church about 150 conferees and guests heard newly elected president Freddie Gage of Euless, Tex., say, "Without apologizing, I stand for biblical inerrancy."

Gage, who made the remark near the close of the session, added:

"We need to quit apologizing for saying we are friends of Paige Patterson and Judge Paul Pressler." He also thanked conference members for casting their ballots for "Bailey Smith and for biblical inerrancy."

Patterson is president of the Criswell Center for Biblical Studies in Dallas, Tex., and Pressler, an active Southern Baptist layman, is an appeals court judge from Houston, Tex. Smith, pastor of First Southern Baptist Church Del City, Okla., was re-elected to a second term as president of the Southern Baptist Convention Tuesday. All are proponents of biblical inerrancy.

Though not formally drafted, a motion affirming the Bible as the inerrant and infallible word of God, was brought before the body by evangelist Ben Rogers of Longview, Tex. Following its enthusiastic passage, outgoing president Clyde Chiles of St. Louis, Mo., noted that the motion would be placed in the meeting minutes and that the record would reflect the position of Southern Baptist evangelists.

Serving with Gage will be Ed Stal-necker, Jacksonville, Fla., vice president; Chuck Kennedy, St. Louis, Mo., music director; Lee Castro, Fort Worth, Tex., assistant music director; and Stan Coffey, pastor of the First Baptist Church, Albuquerque, N. Mex., pastor-advisor.

Never let yesterday use up too much of today.

Elected to serve in 1983 were Mrs. Frank Pollard, San Antonio, Texas, president; Mrs. Ellis Bush, Harrisburg, Pa., vice president; Mrs. Harold Combs, Tallahassee, Fla., secretary-treasurer; and Mrs. T. M. Collins, Jr., High Point, N. C., corresponding secretary.

Outgoing officers who served this year include Mrs. James Graves, St. Petersburg, Fla., president; Mrs. Don Kim, the guest speaker for Los Angeles, vice president; Mrs. Floyd Roebuck, Rome, Ga., secretary-treasurer; and Mrs. John Wright, Little Rock, Ark., corresponding secretary.

Common honesty should be more common.

Equal Rights Amendment

(Continued from page 1)

"adequate legislation for this."

Welton Gaddy, a pastor from Fort Worth, Tex., called the statement a "political legislation" issue. The amendment lost.

The resolution also noted that the convention reaffirms "the biblical role which stresses the equal worth but not always the sameness of function of women."

Other resolutions passed during the 1981 SBC opposed the distribution of birth control devices to minors without parental or guardian consent, and affirmed religious liberty and separation of church and state with an amendment from the floor which said the messengers "deplore the arrogation" of groups attempting to define "what is the Christian faith," and spoke out against secular humanism.

Other resolutions decried anti-semitism, pornography, violence in the cities, and television morality.

"Celebrate Life" climaxes SBC Music Conference

By Jerilynn Armstrong

LOS ANGELES — A special 10th anniversary production of the musical/pulpit drama, "Celebrate Life!" climaxed the two-day meeting of the Southern Baptist Church Music Conference here Monday night.

"Celebrate Life!", a popular musical/drama produced by Broadman, was performed by the Amen and High School/College Choirs of the First Baptist Church of Van Nuys, Calif. Composer Buryl Red and author Ragan Courtney served as the musical and drama directors.

Also included in the evening's worship was congregational singing from the recently released "Hymns Triumphant." The choir and congregation sang eight of the 42 traditional hymns included in the choral suite.

Utilizing the theme of celebrating, worship leader David Matthews, pastor of First Baptist Church, Greenville, S.C., warned the 300 church musicians not to sing music of easy victory.

"We must not project a superficial gospel but deal with the depths of our faith which include taking up the cross. Let church music be joyful but do not fail to include the call to commitment and discipleship," Matthews said.

During the Monday afternoon session, Wes Forbis, newly elected secretary of the church music department at the Baptist Sunday School Board, Nashville, was presented the W. Hines Sims Award for significant contribution to church music. For 29 years, Forbis has served as an educator and musician, including 18 years at William Jewell College in Liberty, Mo., as professor of music and chairman of the music department.

Messengers spoke in favor of Bold Mission Thrust implementation (sharing the gospel message with all people on earth by the year 2000), strengthening families, alcohol awareness, peace and national security, the American Bible Society, and church involvement in mental health services. The group also passed a resolution opposing legislation that would change national election days to Sundays.

Resolutions never making it out of committee were on such topics as national deficit spending, opposition to tuition tax credits, Lebanese crises, on an independent newspaper, politics in the convention, world hunger, use of the name "Southern Baptist," quality of theological education, danger of a U.S. constitutional convention, and support for freedom for the Polish people.

The Equal Rights Amendment to the U.S. Constitution requires three more states to ratify it before the end of next year. Otherwise it dies unapproved.

In his presidential address, Thad Roberts, Jr., minister of music at South Main Baptist Church, Houston, Tex., questioned the quality of music being performed in many churches.

"There is a large quantity of music being published but I fear much of it lacks quality. I believe our music should be biblically sound and stimulate our congregation to divine worship."

"As ministers of music we are entrusted with the spiritual discernment regarding the musical offering we bring to God each week. Let us not take this responsibility lightly," Roberts said.

WMU meet recognizes Mississippians

LOS ANGELES — Thirteen Southern Baptist churches and four associations in Mississippi were recognized during the national annual meeting of Woman's Missionary Union when it met here June 7-8.

Named as Distinguished Church WMUs were: Heuck's Retreat Baptist, Brookhaven; First Baptist, Coffeeville; First Baptist and Temple Baptist, Hattiesburg; First Baptist, Jackson; First Baptist, Laurel; First Baptist, Louisville; Poplar Springs Drive, Meridian; First Baptist, Pigeon; Carriage Hills, Southaven; Harrisburg, Tupelo; Walnut Grove Baptist, Yazoo City.

Distinguished associations cited were: Lee, Newton, Simpson, and Tate.

Directors of missions center their attention on "storms"

By Marv Knox

LOS ANGELES — Southern Baptist directors of associational missions scattered their attentions on weathering the "storms" of life, missions strategy and parables of ministry, participating in a conference which often resembled an old-time camp meeting.

The 20th annual meeting of the Southern Baptist Conference of Directors of Associational Missions, held at the University Hilton Hotel here, also included "how-to" missions seminars, a vote to change the group's name and election of officers.

Choruses of "amen" periodically interrupted William Pinson, who told the directors, "Even in the storms that sweep over us, there is indeed hope, and there can be celebration."

Pinson, president of Golden Gate Seminary, Mill Valley, Calif., said some "storms" of life are normal and are to be endured. Others are due to human waywardness or other peoples' doing and must be corrected by changing one's own position or concentrating on issues deeper than surface strife.

But the storms which are most difficult to handle are those which result because "you are right where God wants you to be," Pinson said. He cited biblical examples of the apostles, Abraham, Moses and Paul as proof.

"When you say yes to the will of God and cast off to do what He's told you to do, you better get ready for a storm," Pinson warned. "And if you're not in a storm, you better talk to the Father and see if you're in the right place."

Storms of life provide Christians with the perspectives they should have all the time — complete dependence on God, he said.

William G. Tanner, president of the Southern Baptist Home Mission

Board, Atlanta, noted that Southern Baptists should act to fulfill the goals of Bold Mission Thrust, even though they're in the midst of changing and complex times.

Bold Mission Thrust is the Southern Baptist plan to present the gospel message to every person on earth by the end of this century.

"It is time for Southern Baptists to make the bold, opportunistic move," Tanner said. "If you wait for the perfect time, you will never begin the work."

In Bible studies throughout the two-day conference, Joel Gregory examined three parables which have special interest for mission leaders.

Gregory, pastor of Gambrell Street Baptist Church, Fort Worth, examined the parables of the foreign debtor, workers in the vineyard, and the talents.

Respective themes of the parables focused on accepting the grace of God and extending grace to others, refraining from jealousy when other people seemingly receive equal or greater blessings for less service and being faithful enough to take risks in ministry.

The "how-to" sessions dealt with pastor search committees and organizing associational work with senior adults.

The missions director's role is to train the committees to do their jobs themselves, not to provide extensive counsel and direct involvement in finding pastors said Gerald Williamson, director of development at Baylor University and former director of missions for Denton (Texas) Baptist Association.

Pastor search committees should be taught to "take a long time at home before going out," he said. "If the committee does a thorough job of preparation and screening of candidates,

the 1963 statement together. Hobbs noted that this reaffirmation should include all 17 sections of generally accepted Baptist beliefs plus the preamble to the statement "which protects the conscience" of the believer.

One motion, to change Bylaw 21 to require that one and only one member of each state's representatives be a layperson was ruled out of order by Smith because an earlier amendment to a failed bylaw change recommendation from the Executive Committee dealt with the same suggestion.

The other six motions were referred to SBC agencies for further study. The convention's Executive Committee was asked to look into suggestions to establish a plan to standardize the procedures for the operation of all convention committees, confer with the Internal Revenue Service regarding the status of pastors using tax form 1040C, elevate Baptist Press, the convention's news service, to agency status, provide adequate funding for the convention's Resolutions Committee, and study the possibility of developing a convention wide Bold Mission Thrust.

A request for a task force to recommend ways to strengthen Southern Baptists' witness to people in metropolitan areas was referred to the convention's Home Mission Board.

The agencies were instructed to report on the proposal at the convention next June in New Orleans.

In other convention business messengers passed a \$93 million budget without discussion or dissent.

Messengers in Los Angeles take Convention reins

(Continued from page 1)

The four—Adon Taft of Florida, Mrs. Evelyn Potter of North Carolina, Ben Elrod of Kentucky, and William C. Ray of Kentucky—were placed by messenger vote back into nomination, replacing the Committee on Boards' candidates who had displaced the four in the first place.

Then, one more proposal for change was made in the Committee on Boards' slate. T. L. McSwain of Kentucky asked to have Robert Parker of Kentucky taken out of nomination to the Executive Committee and replace him with Eldred Taylor, also of Kentucky. McSwain said both men were Bible-believing conservatives, but that Parker was not active in the life of the association and that his church had given less than 1.5 percent of its budget to the Cooperative Program the previous year.

Messengers passed the amendment then passed the amended Committee on Boards report.

Eight motions—passage of which would require action on the part of the convention—were presented by messengers. Only one was voted on and passed by messengers.

That motion was a reaffirmation of the 1963 Baptist Faith and Message statement. Reaffirmations by resolution have been made of the statement for at least the past three years, but this reaffirmation, suggested by Herschel Hobbs, was, as he said, to prevent the necessity of reaffirming the statement every year. Hobbs was chairman of the committee that put

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The message of Los Angeles...

The Lord took control

The message of the Southern Baptist Convention last week in Los Angeles was one of reconciliation. This atmosphere of reconciliation began to be felt with the presentation of the president's address by Bailey Smith during the first session, and it pervaded the sessions throughout the remainder of the convention.

A convention that many feared would be something akin to a shoot-out in a style befitting the Hollywood suburb near the meeting hall with two sides confronting each other or a rout with one side running away with complete control, settled down to be a quiet, orderly, well-handled meeting from the beginning.

The sighs of relief were audible from all facets of Southern Baptist life.

Divisions of thought

There were divisions of thought. There were contests, and there were winners and losers. Sometimes the decisions were so close as to require a ballot for determination. All decisions were accepted graciously by everyone, however; and when it was all over the feeling was pervasive that

the convention had spoken. It was enough.

We had a calm convention when it seemed that all hope for such was lost. We must all be careful now to keep this spirit of calm deliberation before us as we face the years ahead. This is the only way we can impress a desperate world with the knowledge that we have a message for the world that is worthwhile.

Surely the spirit of this convention, to a great extent, was a reflection of the spirit of President Bailey Smith. In spite of the storm that had swirled about his head for almost a year preceding the convention, Smith never gave up his composure. He was a model of graciousness and seemed to make every effort to be fair as he steered the convention along a path of decorum and respectfulness.

Most prayed for

Then, of course, there seemed to be no doubt that this convention, said likely to be the most prayed for in history, had avoided an unwanted confrontation because the Lord had

brought to bear an attitude of reconciliation. First Vice-president Jack Taylor, soon after last year's convention, set up a prayer ministry that continued throughout this year's meeting. Bill Causey, immediate past president of the Mississippi Baptist Convention and pastor of Parkway Baptist Church, Jackson, was the Mississippi coordinator for the prayer effort.

Smith has asked Taylor to lead again in such a prayer effort for next year's convention in New Orleans as was experienced this year in Los Angeles.

Registration Secretary Lee Porter also is due credit for helping to keep decisions and elections running on a deliberate course. He methodically explained how to proceed with every ballot vote and in each case of an election pointed out that loud cheers following the election of a favorite was not a proper response for a convention. This year there were no cheers.

This year there were verbal exchanges just as there have been before. This year, however, opposing factions approached each other with

respect and conducted their discussions with dignity. It was as if everyone was fearful that a spark might set off an explosion that was being carefully avoided. It was avoided, and some veteran convention goers declared that it was the best convention they had attended.

Learn to listen

Perhaps we have learned to listen to each other. Probably we will find that our differences are small if we will listen.

Perhaps now we can address each other as brothers and say with Bailey Smith that there is more to unite us than there is to divide us. What happened at Los Angeles was that the 13,594 messengers gently plucked the responsibility for the convention's affairs from the hands of rival factions and served notice that they are still in control. May it continue to be so.

What really happened was that the Lord Himself took control of the meeting, and everyone was happy with the result. It was an awesome thing to watch.

The second installment of a presentation of the Burzaco Baptist Church in Buenos Aires, Argentina, was to have run this week. Because of material concerning the Southern Baptist Convention and Father's Day, the Burzaco material is not being presented this week.

me to direct attention to that occasion would be to pay tribute to my own father. It is a time when we all should pause and reflect on the contributions our fathers have made in our lives. It is a time when those of us who are fathers should give thought to the contributions we are making in the lives of our children.

It is significant that Father's Day is observed on Sunday. That speaks of a spiritual consideration. Surely on Father's Day we fathers must ask the Lord to be our guide as we seek to help our children find direction in life.—DTM

Father's day...

Help for directions in life

My 79-year-old father, on Father's Day, will be in Starkville helping his great grandson, Aron Tyrone, celebrate his fourth birthday. On the Sunday before Father's Day he supplied in the pulpit of First Baptist Church of Puckett, where Jimmy Carr is pastor. He has been a preacher for 53 years. His has never been a ministry that has attracted a great deal of notoriety, but it has spanned oceans and taken various significant forms.

I grew up in the area of San Angelo, Texas, as he served in the pastorates of such notable places as Veribest and Mertzon. Don't grin about Veribest.

The people who live there think it is an appropriate name.

During World War II he served as an Army chaplain. First he was on a troop ship that made trips to North Africa. He became ill and missed a sailing, and the ship was lost at sea. He was transferred to a hospital in Louisiana and later was sent to England to the staging area for the invasion of the continent. He was there when the troops left on D-Day, and he was there when the wounded returned.

Following the war he became director of associational missions in Hope Association in Arkansas and continued

in that position for 22 years until his retirement. There he continued a ministry of comfort and encouragement.

Though his has not been a ministry that has attracted a great deal of fame, it has been a solid one of significance. He is highly regarded in the areas where he has served.

Following the death of my mother in 1979, he moved to Mississippi and now lives on his own place on five acres in Hinds County.

Sunday is Father's Day. It seemed to me that the most appropriate way for

Guest opinion...

"Mothers make great fathers, too"

By Grace Lovelace

In spite of the fact that I am a product of the Depression, life was good to me when I was a child. My father was pastor of the Clinton Baptist Church in Clinton, and very much respected over the state. I felt that being his daughter was an honor. I also had a wonderful mother and sister. During those days I recall that when I prayed to the Lord about my minor problems, He answered with a "yes." That changed in 1936.

My father had never missed a service because of illness, and it was a high hour when at a prayer service in January, 1936, our church presented Leo Edleman a watch as he left for the mission field. At that time my father had served Clinton Baptist Church for a little over 13 years.

Things changed drastically the next morning when I saw my father go to bed for the first time in my lifetime, and Mother says in the first time of his ministry. He was a trustee of the Baptist Hospital, and someone from there called and told him to come over and let the hospital take care of him and find out what was wrong. His doctor decided he needed surgery, but I knew everything would go fine, because we needed him and he was at the peak of his ministry. No one had more faith than I when I prayed for his recovery, but the Lord answered my prayer with

a "no." I, therefore, attended a funeral on my 17th birthday. What a blow!

Back then money was scarce and my father was not able to leave much money. He, however, left a legacy money could not buy.

It never dawned on me that I could not go to college. My mother managed to give a feeling of security, even though there was little money. It, therefore, never dawned on her that I should not go either, because she thought that that was the best way to invest our small amount of money. The Lord took care of us, and I graduated from Blue Mountain College in 1941. The Lord opened doors, and I taught in the elementary grades for three years. When the third summer rolled around and I had no place to go, I joined the Navy, and Mother encouraged me in this decision. When I got out, it was she who was led of the Lord to suggest that I could get a seminary education and the government would send me be-

cause of my... stint.

When I did church work for about ten years, she was there to encourage, but never once did she try to tell me what decision to make as to where I should work. She was happy, however, when I had a chance to come back home and work at the Mississippi Baptist Convention Board, where I remained for 23½ years until I took early retirement. I have certainly missed my father, but she has been the best father—his combination a person could have.

When Mother was young she had wanted to teach school, so when I was six she ordered a First Grade Calvert Course and taught me at home. I entered second grade in the public schools the next year. After Daddy died she worked in a variety of jobs: at Mississippi College Library, as sales clerk at Kennington's; as receptionist for Dr. Robin Harris, physician, and then at a medical clinic in Jackson;

switchboard operator at Baptist Hospital; housemother of nurses at Baptist Hospital and later at Anderson's Infirmary, Meridian; with her sister (a kindergarten teacher 40 years) operated the first kindergarten in Clinton; was dean of students at Blue Mountain College; taught kindergarten at First Church, Clinton; was sister and companion for Luke Mohon, invalid preacher.

She sacrificed so much for me that I could not be home when I could help make life a little easier. She refused to retire until she was 86, however, which was one year prior to my retirement.

When I read in a Baptist Record article last year, Eva Carol Aultman Hart's article entitled, "Dads Make Great Mothers, Too," I realized I could write a similar thing about my mother, for she has been my "mother-father" all rolled into one! Mothers make great fathers.

Guest opinion...

Pastors are fathers, too

Dear Son:

While writing letters to those who came forward in our service two weeks ago, God the Holy Spirit seemed to speak to me and that is the reason for this letter. He seemed to say, "Preacher, what about your son? Doesn't he need spiritual encouragement, too?"

I have to confess to you that I cannot really know all of your innermost feelings and the thoughts and testing and temptations that come to a preacher's kid, because I have never been one. I do believe that through your decision God has reminded me of a lot of things that I seemed to have forgotten somewhere along the way. You see, I must play a dual role in your life. I am your father and I am also your pastor, and it is difficult sometimes to keep the two separate. God reminded me that you are not only my beloved son whom I love with all my heart, but you are also one of my sheep that God has entrusted to me for spiritual food.

So I want to speak to you as your pastor and as your father. I do not say these things to you to try and flatter you in any way; however, I know I can never really deal with you in a real objective way.

where I felt you could do no wrong. I put you on a pedestal not realizing you were flesh and blood just like me and as a human being you are subject to human limitations and temptations just as all humans are. I believe that our talk together made me realize what I was doing. I ask God to forgive me, and I ask you to do the same.

As your pastor I see you as one of the finest young men I have ever had in my church. God has endowed you with special talent through your music and I am delighted to have you as our

church pianist. I hope you realize how much your influence in our church has praised and honored God. I want you to know that I will be in constant prayer for you as you grow in grace and knowledge of our Lord and Savior Jesus Christ.

I hope you will always be able to come to me with your problems.

This letter by a Mississippi pastor to his son was written after the son had made a spiritual decision. The names were removed to protect his privacy.

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Faces And Places

By Anne Washburn McWilliams

Honor thy father...

I nominate Ernest P. Smith, 85, as Father-of-the-Year. This big tall, blue-eyed man who lives at Walnut, three miles from the Tennessee line, is the father of nine, grandfather of 22, and great-grandfather of 12. When I went to visit him and his wife a couple of months ago, he was just oozing fun and good spirits. His wife offered me a cup of coffee, but Mr. Smith said he'd not drunk a cup of coffee since he was 14 and he wouldn't start drinking it again now. (Lillian Oswald Wilbanks became his third wife in 1978 — the first two died. Her father, Jimmy Oswald, was a Baptist minister.)

Shortly, his daughter Jessie arrived with her husband, Max Graham, and daughter, Melva. They had come for lunch, and invited me to stay. I could see that Jessie looks a lot like her sister Mary Ruth Brew, who works at the Sunday School Board. I used to see her fairly often when I went to Nashville for curriculum writing workshops.

Now Mr. Smith is a member of Walnut Baptist Church. In the past he belonged to Lowrey Memorial and Palmer. He's never taught in Sunday School or Church Training and has never been a deacon. But he and his first wife raised nine children and sent them all through college. Those "fabulous Smiths," as a Commercial Appeal reporter called them, earned nine bachelor's degrees (four from Blue Mountain, four from Miss. State, and one from Ole Miss) and at least five master's degrees. Three of them have worked at the Baptist Sunday School Board and one at the Home Mission Board; one is a pastor's wife, two or three are deacons; three were graduated from Carver School at Southern Seminary in Louisville, Ky.

Ernest Smith was born Oct. 24, 1895, in Tippah County. His father died when Ernest was seven; then his mother went to Blue Mountain Female Institute to get her teacher's certificate. Also her five children continued to work hard on their farm, raising pigs and cotton and corn and peanuts. At 16, Ernest accepted Christ and joined Mt. Olive Church. He was baptized in a creek.

On July 30, 1916, he married Melville Carter. They drove over to the county supervisor's house, and he came out and married them while they sat in the buggy in the middle of the road. (They stayed married 52 years, until her death in 1968.)

All his life he had promised himself that he would give his children — including girls — the opportunity he'd

never had — the chance to go to college. Not too long after he and Melville married, they moved nearer to Blue Mountain so it would be possible for their kids to walk to school.

As a small hill farmer, he never cleared over \$1,000 any year at farming. Sending them all to college would be rough going, but he knew it could be done.

The whole family worked to raise vegetables. Mrs. Smith canned food for Blue Mountain College to help pay tuition costs. Mr. Smith sold produce. "They called me 'Watermelon Smith'," he chuckled. "I grew watermelons under my fig trees." For a time he and his wife operated a small grocery store at Blue Mountain. All of the children had work scholarships.

Jessie told me, "When we were little, Dad and mother used to take us to Palmer Church, on Ripley route, in a wagon." They would get up at 4 a.m. Sunday mornings and leave at 6 to drive the six miles to church. Sunday School room dividers were sheets, and the "nursery" was a quilt on the floor. (The church has a modern building now.) "Mother packed a huge picnic lunch and invited any without lunch to eat with us. We stayed for Sunday School and church in the morning, ate at the church along with other families, and then had singing in the afternoon." Often they took gifts of food to the preacher — hams, jams, jellies, and preserves.

Mary Ruth recalls, "Daddy made us walk the line! There was no question about his being against smoking and drinking, and... Are you going to college?" He just assumed we (Continued on page 7)



Ernest Smith

Letters to the Editor

Ministry in Memphis

Editor:

Kirby Tyrone's letter in the May 14 issue detailing the effective and friendly treatment bestowed upon him as a patient in the Jackson Baptist Hospital was very much appreciated by me.

But you ain't seen nothing yet until you become a patient in the Baptist Hospital in Memphis. Doctors, nurses, laborers, and attendants all bestow upon you the most careful, solicitous, and constant attention.

This is not a get-up; it is a fact. One of Tupelo's elderly males informed me that he would like to spend his vacation there on a return visit.

Sam H. Long
Brig. Gen., Retd.
Tupelo

Thank you. The Memphis hospital is ours also.—Editor

Fire doors needed

Editor:

The Medicine Bow Church in Medicine Bow, Wyoming, is in need of help of purchasing fire doors for their new building. They are in a growing area (see Home Life article entitled "Boom Town," Jan., Feb. 1981 edition).

They must have these doors before they can meet in the building. There is the need for approximately 12 more of these metal doors. The pastor is W. W. Stringer.

Ray Henry, pastor,
Society Hill Church,
Oak Vale, MS.

People use puppets

Editor:

In the May 28 issue of the Baptist Record, Toni Pickett from McComb wrote in about Christians using puppets to help witness. I'd just like to say that many times puppets can help people understand things about God's Word when people just can't seem to get the message across. I'm an Acteen from Nola Baptist Church, and when witnessing to the elderly from a local convalescent home, or children from our church who at times don't understand or want to listen to people, they get interested in and listen to puppets. We don't worship the puppets or try to get others to think of them as anything more than what they are, puppets, small, cute, manmade figments of our imagination that Christians can use to help others to better understand the Word of God.

Mary Calcutt
Nola

Greek Orthodox and Southern Baptists talk about differences, similarities

By Jim Newton
BAGDAD, Ky. (BP) — Focusing on missions and evangelism and church-state separation, 80 Southern Baptists and Greek Orthodox leaders discussed their differences and similarities during the second national Orthodox-Southern Baptist dialogue at Cedar-more Baptist Assembly.

Prepared papers were presented by both groups, but the most intense questioning and probing of positions came during small group discussions and mealtime talk, according to Glenn Ig-leheart, director of the interfaith witness department for the SBC Home Mission Board.

The dialogue was jointly sponsored by the Home Mission Board's interfaith witness department and the Greek Orthodox Archdiocese for North and South America. The first such dialogue was held in 1977 at an Orthodox academy near Garrison, N.Y.

In a paper on Orthodox Concepts of Evangelism and Missions, Alexander Veronis of Lancaster, Pa., traced Orthodox missionary activity historically to the fourth century, but acknowledged it was not until 1964 that the Greek Orthodox Archdiocese of North and South America presented its first official report on foreign missions and not until 1967 when it began a national foreign missions offering.

"When you look at the statistics, we really are a neophyte missionary movement in this country and in modern Greece," said Veronis, a Lancaster priest and acknowledged leader of the missionary movement among the Orthodox in America.

Veronis said he became concerned about missions because of the influence of Inter-Varsity Christian Fellowship as a college student, but added Orthodox are offended when other Christian groups attempt to "proselytize Orthodox Christians" in Greece or the United States.

Veronis said Orthodox are offended by "sheep stealing" and by "an obnoxious, aggressive kind of evangelism that never stops until you become what that person is."

In his welcoming remarks, Bishop Maximos Aghiorghousis of the Diocese of Pittsburgh acknowledged that plans for the dialogue were delayed and hampered by a controversy in 1978 when Orthodox officials charged the SBC Home Mission Board with "sheep stealing" after the board appointed a Greek-speaking language missionary couple to work with Greeks in Boston.

Stanley Harakas, professor at Holy Cross School of Theology in Brookline, Mass., suggested that the most significant kind of witness Baptists can make to Orthodox is to focus on the need for a personal experience with Christ.

In his presentation on "Evangelism and Missions among Southern Baptists," Home Mission Board Evangelism Associate John Havlik told of his own conversion from Roman Catholicism, saying he wants everyone he meets — Baptist or Orthodox — to have a personal experience with Jesus Christ, "whether he joins my church or not."

Havlik suggested, however, that if God has given Southern Baptists any spiritual gift, it is the gift of organiza-

tion rather than the gift of evangelism. "I don't believe Southern Baptists will ever begin a great spiritual awakening," he said. "We'd organize it to death. But if a great spiritual awakening does take place, Baptists will reap the greatest results, because we will conserve and organize programs to keep the converts in the local church."

In a presentation on Greek Orthodox views on church and state, Harakas said that Orthodox theology rejects church control of the state, state control of the church, and complete separation of church and state in favor of the Orthodox principle of "symphonic harmony" between church and state.

Harakas acknowledged, however, that in no nation in the world does the principle of "symphonia" function to any degree of effectiveness, and that most Orthodox have fairly similar views to Baptists on the practical aspects of church-state separation.

It is the role of the church, Orthodox believe, for Christians to "whisper in the ear of the emperor" on such ethical issues as unemployment, immigration, secularism, civil rights, race relations, human rights, family life, crime, abortion, alcoholism and drug abuse, world peace, nuclear disarmament and other such issues, said Harakas.

He decried, however, the political involvement of such groups as Moral Majority, even though the positions held by Moral Majority on most issues are almost identical with those of the Orthodox Church.

Moral Majority has gone too far across the line marking the boundaries that prevent excessive entang-

lement between church and state by targeting candidates they oppose with a so-called "hit list" and by working to elect specific candidates who agree with them in blitz political campaigns, Harakas said.

In a major paper on the Baptist view of church-state separation, Baylor University Professor James Wood pointed out that no denomination has its roots more firmly planted in religious liberty and church-state separation than Baptists.

Wood, former executive director of the Baptist Joint Committee on Public Affairs, predicted the major church-state battle of the 1980s will focus on Internal Revenue Service's attempts to delete tax exemptions for religious organizations that seek to influence public policy, and to define "an integrated auxiliary of the church."

Wood declared that Baptists strongly believe churches, not any government agency, are the only ones qualified to define what is a church organization and to what extent any organization is crucial in carrying out the mission of that church.

Small group discussions during the dialogue dealt with a variety of concerns, including differences and similarities between Baptists and Orthodox on such questions as salvation, the nature of the church, apostolic succession, the sacraments and the eucharist, the scriptures, forms of worship, baptism, church history, ecumenical relations, the role of Mary and the use of icons in worship.

Plans were made for a third Baptist-Orthodox dialogue in about two years.



During a Southern Baptist-Greek Orthodox Dialogue at Cedar-more Baptist Assembly, Orthodox priests led the "typical" Greek Orthodox worship service with singing from the Baptist Hymnal. The dialogue featured two worship services, one in Greek Orthodox liturgy and the other in Southern Baptist style. Leading the Orthodox service were Bishop Maximos Aghiorghousis of Pittsburgh, Pa., (second from right), Alexander Veronis of Lancaster, Pa., (right), and Gregory Wingenbach of Nashville, Tenn., (third from right). C. Brownlow Hastings (left), associate director of the Home Mission Board's Interfaith Witness Department, was in charge of arrangements for the meeting.

Third bus is added for Adult Chautauqua trip

Two of the three bus-loads of senior adults who will be attending a Senior Adult Chautauqua at Ridgecrest Baptist Conference Center in October have been re-routed.

One bus is now scheduled to travel via Canton, Kosciusko, and Tupelo, picking up passengers at these locations before proceeding via Cullman, Alabama, to Chattanooga. The second bus will travel from Jackson through Forest, Newton and Meridian, meeting the first bus in Chattanooga.

Both of these buses will travel via

Washington, D.C., and Williamsburg, Va., to Ridgecrest, October 5-17.

The third bus will travel via Canton, Kosciusko, Ackerman and Tupelo enroute to Chattanooga and Gatlinburg on the way up and in Nashville on the return trip. Dates for this bus will be October 10-17.

With the expansion in number of buses, space is available on all three. For information write Kermit S. King, Senior Adult Consultant, Box 530, Jackson, Miss., 39205 or called 968-3883.

Bratcher resigns

(Continued from page 1)

headquarters. Although he has worked for the American Bible Society since 1957, Bratcher's entire background is Southern Baptist. He was reared in a missionary home in Brazil, where he later returned to teach from 1946 to 1956 in Baptists' Rio de Janeiro seminary.

During that time, he served as visiting professor of New Testament at Southern Baptist Theological Seminary during a one-year furlough. Bratcher holds two degrees, including a doctor of theology degree, from the Louisville, Ky., school. His undergraduate study was done at Georgetown (Ky.) College, also a Southern Baptist institution.

Retirement is when you stop lying about your age and start lying around the house.

The trouble with the average family today is that it's hard to support it and the government on one income.

Carter predicts "religious right" leaders will modify positions

By Stan Haste

PLAINS, Ga. (BP) — While acknowledging that the religious right had "a very profound effect" on last fall's elections, former President Jimmy Carter predicted that its leaders will soon have to modify their positions or be "bypassed" by the people.

Carter said the religious right's "measuring rod" for politicians last year, including their positions on issues like the Panama Canal Treaty, diplomatic recognition of Taiwan, SALT II and establishment of a Department of Education, did not come from the Bible.

"These were the kinds of things that were put forward as a measuring rod for whether or not a person was a genuine, born-again Christian," Carter said. "I think that there is too much wisdom present in the collective body of Christians for that sort of distortion to prevail more than a short period of time."

At the same time, the former president declared he harbors no "bitterness or ill feeling" toward leaders of the movement, some of whom denounced Carter and campaigned for Ronald Reagan in 1980. "I think they are deeply committed Christians, who are sincere in their belief, who let prejudice get the best of them for a while," he said.

He said further that larger questions such as racial equality, control of nuclear weapons and world peace are the kinds of issues which "ultimately, I think will be seen as compatible with the Christian experience."

Carter's remarks came during an interview with three Baptist journalists following Sunday morning services at Maranatha Baptist Church May 24. The 45-minute session with the reporters marked only the second interview he has granted since leaving Washington in January.

Although he pointedly declined to criticize any Reagan policy or decision, Carter's answers to questions

about his administration's achievements left no doubt that his priorities conflicted with those so far announced by his successor.

Noting he came to office following the scandals of Watergate, the disillusionment of the Vietnam War, and abuses by the Central Intelligence Agency, Carter said his first task was to help restore confidence in government and its leaders. "The people were looking for a restoration of basic truthfulness in press conferences, openness in government, the answering of any allegation," he said.

On the foreign front, he went on, "We had the constant threat of war," particularly due to the continually volatile conditions in the Middle East. Among his priorities in seeking to defuse the situation, he said, were working for peace between Israel and Egypt, restricting the sale of military weapons and trying to control nuclear weapons.

"I felt that in our foreign policy in the past we had played a little too much (the) role of using intrigue and power in forming alliances for temporary advantage with leaders who represented principles contrary to our own nation's basic commitments," Carter elaborated.

Primary among those commitments, he said, was that to human rights.

"I tried to raise human rights in its broadest sense," he said, adding that among the tests of honoring the principle were "basic integrity of government," "human dignity," "alleviation of suffering and pain," and "elimination of torture" and "unwarranted arrests."

In domestic matters, Carter said his primary objectives included protecting the environment, conserving and developing new sources of energy, and making government more accessible to women and minorities, especially Spanish-speaking and black citizens.

He said he was aware of "how damaging some of those commitments

were, politically speaking," and cited as "one of the worst things I did politically" was to push for ratification of the Panama Canal Treaty. But the decision to seek the treaty was worth it, he declared.

"I think it kept us from war and it was the right thing to do. It was the honorable thing for our nation to do and has the potential still in the future of reaping great benefits for our nation and its relationship with not only countries of this hemisphere but (with) others around the world who admired an end to colonialism."

There are two ways to meet a difficulty: alter the difficulty, or alter ourselves to meet it.

Ebenezer (Jeff Davis): June 21-26; weekday services at 7:30 p.m.; Molly and Elven Fairchild, Moselle, ventriloquist and gospel magician, guest evangelists; Ralph Cranford, pastor (the Fairchilds will also lead in VBS, June 22-26 at 9 a.m.).

Fellowship Church (Green Co.): June 21-26; Marion Ball, evangelist; Bill Ricks, pastor; Brenda Neal, pianist; services 7:30 p.m. with dinner at the church on Sunday; Lewis Waltmon, pastor.

Pleasant Hill (Greene): June 21-26; B. J. Hudson, pastor; Bob Parrish, pastor of Sunrise, Hattiesburg, evangelist; dinner at the church Sunday with two services — morning and afternoon; Mon.-Fri. at 7:30 p.m.

Mission Hill Church (Lincoln): June 21-26; Ricky Kennedy, guest evangelist; Vance E. Windom, Jr., pastor; Sunday services beginning at 10 a.m., followed by dinner on the grounds and an afternoon service; Mon.-Fri. at 7:30 p.m.

Parkhill Church, Jackson: June 21-24; Jerry Clark, with the Family Counseling Service in Jackson, evangelist; Herman "Butch" Milner, minister of music/education, Midway Church, Jackson, leading the music; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7:30 p.m.; James C. Edwards, pastor; Robert Bain, music director.

Calvary Church, Batesville: June 21-26; services at 11 a.m. and 7 p.m. on Sunday and 10:30 a.m. and 7:30 p.m. Mon.-Fri. James T. Bryant, pastor of First Church, Taylorsville, evangelist. (His father, the late J. C. Bryant, was pastor at Courtland Church in the mid-sixties.); Richard Jenkins, minister of music at First Church, Lambert, singer; Floyd Higginbotham, pastor.

Zion (Smith): June 29-July 3; Jim Nunlee of Meadow Grove Church, Brandon, visiting preacher; Jimmy Sellers, pastor; services at 7:30 p.m.

Pleasant Hill Church (Simpson): July 12-17; Clyde Little of Forest, evangelist; Steve Huey of Brookhaven, music evangelist; services at 7:30 p.m. daily except the 12th; homecoming on the 12th, with dinner on the grounds at noon; James Rickles, pastor.

Johns Church (Rankin): June 21-26; Sunday services at 11 a.m. with lunch at the church and afternoon service; Mon.-Fri. at 7:30 p.m.; Howard Benton, evangelist; S. W. Valentine, song leader; W. J. Murray, pastor.

Trace Ridge Church, Ridgeland: June 21-26; Bill Causey, pastor of Parkway Church, Jackson, evangelist; and Tom Larrimore, music evangelist, from Jackson; services Sunday at 11 a.m. and each evening at 7; Rodrick Conerly, pastor.

First Church, Union: June 21-26; services Sunday at 11 a.m. and 7:30 p.m.; luncheon fellowship Mon.-Fri. at 11:20 a.m.; Perry Neal, evangelist, from Montgomery, Ala.; music evangelist, Price Harris from Shreveport, La.; Terrell Suggs, pastor.

Hathorn Church (Jeff Davis): June 21-26; Toxie Hedgepeth, pastor Hepzibah Church, Jeff Davis, evangelist; Duke and Linda Barnes, singers, Sunday services 11 a.m. with dinner on the grounds followed by singing at 1:30 p.m. (Homecoming Sunday); week-night services 7:30 p.m.; Jody Lightsey, pastor.

Hillcrest Church, Lucedale (George County): June 28-July 3; Lester (Pat) McNair of Magee, evangelist; W. A. McWilliams, pastor; services nightly at 7; Sunday at 11 a.m. followed by dinner on the ground and a sing with the Lovelace Singers from Semmes, Ala.

Beacon St., Philadelphia: June 14-19; Charles Brown, pastor of West End Church, Mobile, Ala., evangelist; Charles Malone, minister of music at East Philadelphia Church, music leader; services at 10 a.m. and 7:30 p.m.; Henry E. Hight, pastor.

CHRISTIAN SERVICE OPPORTUNITY for mature men to serve as relief houseparent for church-related boarding high school located in mountains of northeastern Georgia. Need dedicated, Christian man, high school diploma desired, good health, experience raising or working with teen-agers. Non-smoking, non-drinking. On-campus housing. If interested call Dean of Residence Halls 404-746-5736 or write Rabun Gap-Nacoochee School, Rabun Gap, Georgia 30568. Training period begins this summer.



Clarke BSU elects Reeves

1981-82 WMU officers are from top left: T. R. Darsey-fellowship and music; Ronny Lewis-Mission; Laura Jo Wedgeworth-pianist; Walter Butler-worship and study; Jesse Green-vice president; Paula Frasier-publicity and enlistment; Kathy Bailey-missions; Vickie Lassiter-social action; Cecile Reeves-president.

WMU elects Sample

(Continued from page 1)
to go as missionaries, and give support to the efforts of Southern Baptists in 94 countries.

But he pointed to growing success, announcing that churches related to Southern Baptist missions abroad topped the 100,000 mark in baptisms for the first time, with 110,015 last year.

A language missions leader from California declared that "bold Christian loving" must accompany Southern Baptists' Bold Mission Thrust slogans of "bold going, bold giving and bold growing."

Those three approaches will fail without that, said Lonnie Chavez, language missions director for California Southern Baptists, Fresno.

Frances DuBose, professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., urged the women to make the biblical revelation the basis for their outreach.

"The word of God is the basis of all we do," declared DuBose. "We are committed to its inspiration, trustworthiness and authority. We affirm this and celebrate it."

On the theme of missions in California, DuBose called Baptist work in the state "a model of what black and white Baptists may do together."

"We are a former Southern and provincial people—white, rural-oriented, middle class, limited in our view of what God could do, often practicing select evangelism, too often too prejudiced to reach out to all," DuBose said.

Today, the gospel is preached regu-

larly in Spanish, Portuguese, Mandarin, Cantonese, and many other languages, he said.

The two-day WMU meeting reverberated with the sights and sounds of world missions, focusing especially on missions of California, a state of 23.6 million people, 50 percent of which are from various ethnic groups.

But sessions also touched on missions in other parts of the United States and throughout the world.

Steve and Shirley Ditmore, missionaries to Lima, Peru, told the WMU meeting what it is like to work in a country where "the world Christian has become synonymous with being a human being."

"The sad truth is that even though their religion (in Peru) is named Christianity, it has nothing to do with the Bible, with ethics or morals, or even Jesus Christ. It is but an empty shell that covers the whole of their existence but has no spiritual meaning," Ditmore explained.

Petru Popovici, pastor of the Bellflower (Calif.) Romanian Baptist Church, spoke about his church's growth since it was started in 1971. The church now has 230 members.

"I lived in Romania for 46 years," Popovici said haltingly. "I know what it is like to live under the communist government."

David H. Whitson, a missionary to Tanzania, compared Baptist work in that country to a cafeteria.

"There is an abundance of variety . . . to the work you support in Tanzania. What's important is that you're reaching out to touch the people where their needs are," he said.



Hopewell will send team to Montana

Hopewell Church, Copiah County, is sending 12 lay missionaries to the Fort Peck Indian Reservation in Montana. They will be located in the First Baptist Church of Poplar, Mont. but will teach Vacation Bible School in small mission churches in Wolf, Point and Brockton. They will be helping home missionaries, Mr. and Mrs. Oliver Marson. Hopewell has sent a group to this area for the past three years. Making the trip are first row, left to right, Mrs. Chris Reno, Mrs. Riley Ainsworth, Pam Chandler, Minnie Powell; second row, Mrs. James Chandler, Susan Byrd, Allen Miller; third row, Mrs. Nora V. Little, Mrs. Linda Presson, Mrs. Peggy Powell, and Riley Ainsworth, pastor. James Chandler (not pictured) is also making the trip.



Ground breaking for director's residence

The Long Range Planning Committee and trustees of Covington - Jefferson Davis Association gathered Sunday afternoon, May 3 with interested persons to break ground for the construction of a new home for the director of missions, L. B. Atchison and family. The residence will be on the associational property near the Baptist Center.

Left to right are George Hayman, trustee; W. B. Todd, Jr., trustee; Mrs. W. R. Rutland; E. B. Sinclair; Dan Easterling, vice chairman; Jim Roberson, moderator; L. S. Stevenson, Sr., trustee; Carl Lee, chairman, Building Committee; L. B. Atchison; Robert Baughman; and Shelby Shows.

Mississippians to lead conference at Glorieta WMU/Brotherhood week

Birmingham, Ala.—Two Mississippi couples will participate in the Bold New Laity Conference at Glorieta Baptist Conference Center, Glorieta, N.M., July 4-10.

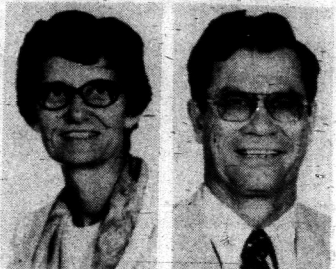
Martha and Dolton Haggan of Philadelphia and Fran and Paul Vandercook of Gulfport will lead conferences in contemporary missions.

Sponsored jointly by Woman's Missionary Union, SBC, and the Brotherhood Commission, the conference will promote lay involvement in Bold Mission Thrust, Southern Baptists' plan to give every person an opportunity to hear the gospel by the year 2000.

Conferences will also include intensive training sessions for leaders and members of WMU and Brotherhood age-level organizations.



Paul and Fran Vandercook



Martha and Dolton Haggan

For registration information, write Brotherhood/Woman's Missionary Union Conference, Glorieta Baptist Conference Center, Glorieta, N.M. 87535. (WMU)

Australian Baptists: 150 Years

SYDNEY — The decade of the 1830's witnessed the birth of a Baptist church in Sydney, which was also coming of age as a town.

By the end of the decade, this was a city of 30,000 people.

In 1981, just seven years short of two centuries since the first settlers arrived in Australia, the Sesqui-Centenary of the first official service of the people called Baptists "is a very significant event," Editor Tom Cardwell wrote in a recent commemorative issue of *The Australian Baptist*.

On Sunday, April 26, the Executive Committee of the Baptist Union of New South Wales met in the Board Room of a Bank in King and Castlereagh Streets. If it was an unusual location for a Baptist meeting, it was because the Bank building is located on the site of the former Rose and Crown Inn, where the first recorded Baptist service in the country was held on April 24, 1831.

A number of special observances will mark the 150th year for Baptists in Australia.—EBPS

"Horizontes" is Spanish spin-off from "powerline" program

FT. WORTH, TEXAS — The theory of spinoffs is that success is contagious. The Southern Baptist Radio and Television Commission hopes to prove that theory true with their newest radio production, "Horizontes."

Baptists already have the most widely syndicated public service program in the nation, "Powerline," which is heard on 1,468 radio stations weekly.

"Horizontes" has adapted "Powerline's" format to Spanish-speaking audiences. It is a weekly 30-minute program of top Spanish music with short moral messages about the lifestyles and problems of youth and young adults.

Produced by Aldo Ruiz at the RTVC, "Horizontes" is hosted by professional

disc jockey Mariano Garcia. It is designed for full- or part-time Spanish radio stations, or English stations that want to serve their Hispanic audience.

"We think there is great potential in this area," said Ed Malone, RTVC director of radio. "There are 226 full-time and 242 part-time Spanish stations in the U.S. That represents quite an audience and quite a ministry."

"Horizontes" is distributed to radio stations free of charge and no solicitations are made on the show.

"Christianity is flourishing in India. The Friends Missionary Prayer Band has 163 Indian missionaries and forms new churches at the rate of one every 15 days." — *Christianity Today*.

Webster and Choctaw send volunteers to build in Haiti

The Baptist churches of Webster and Choctaw Associations will undertake a volunteer construction project in Port-au-Prince, Haiti, June 20-July 4. The project will consist of erecting two pre-fab farm style buildings, 50'x54'x15'3", manufactured by Gulf States Buildings of Starkville.

These buildings will be used by Southern Baptist missionary, Jack Hancox, as a staging area for future relief projects e.g. food, medical, agricultural education, etc.

The 24 men taking part in this project were selected by the missions committees of both associations. Twelve men will erect the first building June 20-27; the other 12 men will

erect the second building June 27-July 4. In addition to the actual erection of these buildings, the men will preach and share testimonies in local Baptist churches around the Port-au-Prince area, and survey needs for future projects.

Approximately \$25,000 has been given by Webster and Choctaw Baptists to pay for one building, transportation, meals, lodging, etc. for the 24 men. The second building was purchased by the Foreign Mission Board, SBC.

Paul Thibodeaux is chairman of the Webster County missions committee and Alan Hawkins is chairman of the Choctaw County missions committee.



(First row, left to right): Stanley Dorrah, Ralph Scott, H. L. Rowlen, Charles Shaw. (2nd row, left to right): Joey Vaughn, Jimmy Williams, Robert Huffman, Randy Wilson, Jason Simpson, Billy Mann. (3rd row, left to right): Rob Faulk, Bobby Wilson, Billy Smith, J. C. Herrod, Larry Love, Felto Pearson, Gerald Fulgham, Howard Carroll, Thomas Fulce. (4th row, left to right): Alan Hawkins, Roy Marshall, Lamar Blaine, Bob Power, J. B. Edwards, Mack Halford, Billy Basinger, Mitch Weeks, Clarence Mayo, Benny Weeks. (Not pictured): Roy Kelly.

Just for the Record

Pleasant Home Church, Rt. 7, Laurel, will have Vacation Bible School from 8:30 to 11:30 a.m., June 22-26; Preparation Day will begin at 1 p.m. on June 20 at the church's baseball field. The church bus will run for VBS. (Children who want a ride may call 729-2230.)

The Lebanon Baptist Association is sponsoring a mission trip to Las Vegas July 30-August 10. The ministry will be to conduct Vacation Bible Schools and family services.

A youth mission group from Harrisburg Church, Tupelo participated recently in a mission to the Rio Grande valley in Texas. They renovated an old church building and conducted VBS at night. They got the church ready for services on Sunday, May 31. The first service in Spanish was held there that day.

Porto Roz, Yugoslavia—Mrs. Violet Beecham, a member of the Baptist Tabernacle in Blackpool, England, was arrested here last week while distributing Christian leaflets, according to reports reaching *The Baptist Times*. Mrs. Beecham, who had been on holiday with a touring troupe at this Adriatic resort, was scheduled to appear in a Yugoslav court on May 26. According to the reports, Mrs. Beecham visited Yugoslavia last year and finding the Christian tracts she offered people then were well received, felt at liberty to do so again this year. Unofficial sources said that a young man claiming to be an interested Christian approached her last week and asked for samples of the literature she was passing out. Shortly after that incident, police arrived on the scene and took her into custody. — EBPS



MORRISON HEIGHTS CHURCH, CLINTON, held a Mission Recognition Service June 3, to present awards to Mission Friends, Girls in Action, Royal Ambassadors, and Acteens. Seven Acteens had earned Student Awards. Left to right, top photo, they are: Judy May, Queen; Leslie Turcotte, Queen-with-a-Scepter; Darleen Taylor, Queen Regent; Dorcen Bryant, Queen Regent; Angela Henderson, Queen; Kim Eure, Queen; and Michelle Hand, Queen. Girls in Action who got Mission Adventures Awards included, 1 to r, front row: Dana Ponder, Katherine Graves, Roxanne Penton, Sherree Hand, and Kathy Hawkins, Adventure 1; and second row, Tara Tyson and Cristy Ainsworth, Adventure 2. Marjean Patterson is WMU director; Richard Collum is minister of education; Kermit D. McGregor is pastor.

The United States Societies, a fellowship of national Bible Societies around the world, is sponsoring Bible radio programs for children in the People's Republic of China. Called "Hide and Seek" the 30-minute daily program also includes general knowledge, puzzle activities, letters from

listeners, songs, stories and English lessons. The UBS-sponsored programs include broadcasts of "The Most Popular Book in English." Readings are also aired from the Scripture Selection, "The Man Who Remade History." Since the program started nearly 700 letters have been received from listeners on the mainland.

SENIOR ADULT CHAUTAUQUA TOURS RIDGECREST, NORTH CAROLINA

LONG TOUR: Via Chattanooga, Natural Bridge, Washington, Williamsburg, Ridgecrest, and Nashville. October 5-17.

One bus through Canton, Kosciusko, Ackerman and Tupelo and the second through Forest, Newton, and Meridian.

SHORT TOUR: Via Canton, Kosciusko, Ackerman, Tupelo, Chattanooga, Gatlinburg, Ridgecrest, and Nashville. October 10-17.

For information write or call Senior Adult Consultant, Box 530, Jackson, MS 39205 (601) 968-3883.

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JOB OPPORTUNITIES

Growing academic program has created several new teaching and administrative positions. Applications are now being accepted for the following positions:

DEAN OF COLLEGE OF APPLIED ARTS AND SCIENCES
Will oversee teaching of Business, Criminal Justice, Secretarial Science, Education, Vocational Education, Occupational Education and Health, Physical Education and Recreation. Dr. Sylvia Nadler — Search Committee Chairman.

DEAN OF COLLEGE OF ARTS AND SCIENCES
Will oversee teaching of English, Languages, History, Government, Sociology, Psychology, Public Administration, Biological Sciences, Earth Sciences, Physical Sciences, Chemistry, Physics and Mathematics. Dr. J. Hoyt Bowers — Search Committee Chairman.

DEAN OF COLLEGE OF CHRISTIAN LEADERSHIP
Will oversee teaching of Bible, Theology, Greek, Religious Education, Mass Communication, Radio, TV, Film, Music, Drama, Speech, Art. Dr. Don L. Cook — Search Committee Chairman.

General Qualifications — Doctorate Degree required. Applicants must qualify for full professorship in at least one area in the College. Strong Baptist church background and administrative background required.

OTHER TEACHING POSITIONS
Recent reorganization has also created several other teaching positions. Faculty openings available in:

SPANISH, BUSINESS ADMINISTRATION, COMMUNICATION, MUSIC, ELEMENTARY EDUCATION

To apply for any of the above-listed openings, contact the chairman of the Search Committee at:
WAYLAND BAPTIST UNIVERSITY, 1900 W. 7TH STREET, PLAINVIEW, TX 79072; PHONE (806) 296-5521.

Carroll Farmer recently assumed the duties of minister of education and outreach at Woodville Heights.

Jackson, coming from First Church, Perry, Okla., where he served as minister of education and youth. Farmer is a native of Jackson, having served as minister of activities at Daniel Memorial before going to Southwestern Seminary where he received the Master of Religious Education degree in 1980. While in seminary, he served as minister of church growth/evangelism in the Ash Creek Church, Azle, Texas. He is married to Patricia Herrington and they have two children: Lacey and Justin.

Houston Anglin, due to ill health, has resigned the position of minister of First Church, Mississippi Association. He has moved to 674 Atwood Drive, Biloxi, MS 39532, so that he will be near the Veterans Hospital.

Bob Reno, minister of education at First Church, Ridgeland, has resigned to accept the position of minister of education with the South Louisville Church, Louisville, Miss. Reno is a graduate of Southwestern Seminary, Ft. Worth, Texas, and is a native of Wichita Falls, Texas. He has served churches in Texas, Oklahoma, Arkansas and Mississippi. He is married to the former Inez Townsend of Harperville; they have four children. Onan Gardner is Pastor of South Louisville Church.

Tim Webb has begun his ministry as pastor of the Hermanville Church. He and his wife, the former Jan Hananford of Moss Point, recently moved into the parsonage at Hermanville. Webb, born in Biloxi, moved from Pascagoula, where he was a counselor at the Jackson County Youth Court. He is a graduate of Mississippi College and New Orleans Seminary. Mrs. Webb received a B.S. in Church Music from the University of Southern Mississippi, and for the past four years has been teaching public school music and piano in Moss Point.

First, Long Beach, has called Danny Burnham as summer youth minister. He is from Puckett, and is a graduate of Clarke and William Carey. He is currently enrolled at Southwestern Seminary.

Randy Grim has accepted the position as minister of music and youth at Tylertown Church. He will begin his service there June 21. Barts Harper is pastor.

Mrs. Louise Stearns, church secretary at South Side Church, Meridian, for 10 years, has resigned in order to spend more time with her husband, Jack, who retired from the Post Office a couple of years ago. He is a deacon and she is general secretary in the Sunday School. John Hopper is the pastor.

Askew Church, Panola County, has called Grady Price as pastor.

Larry Phillips has accepted the pastorate of the Locke Station Church, Panola County.

Mr. and Mrs. Robert P. Sugg, Jr., missionaries to Taiwan, have arrived in the States for furlough (address: 1067 Meadow Heights, Jackson, Miss. 39206). Both are from Mississippi. He is from Eupora, and she, the former Nan Gregory, was born in Clarksdale and grew up in Jackson. They were appointed by the Foreign Mission Board in 1977.

Marvin and Jean Fitts, missionaries to Peru since 1955, resigned from missionary services May 31. They were stationed in Trujillo, Peru, where they taught at the Baptist seminary. He is a native of Pontotoc County, Miss. They may be addressed at 4773 Wooddale, Memphis, Tenn. 38118.

Fanny Starns, missionary to Thailand, has completed furlough and returned to the field (address: Box 832, Bangkok, Thailand). She was born in Hattiesburg, and lived in several communities while growing up, graduating from high school in Holden, La. She was appointed by the Foreign Mission Board in 1955.

Edd and Freda Trott, missionaries to Brazil, have arrived in the States for furlough (address: Pine Trail, Apt. H-5, Springridge Rd., Clinton, Miss. 39056). She was born in Meridian, Miss.

John L. and Margaret Anne Tarpley, missionaries to Nigeria, have arrived in the States for furlough (address:

2705 Evergreen Ave., Baltimore, Md. 21214). He was born in Nashville, Tenn., and also lived in Kentucky and Mississippi while growing up.

William P. and Patricia Roberts, missionaries to Japan since 1971, resigned from missionary service May 31. They were stationed in Tokyo, Japan, where he served in music promotion. He is a native of Trussville, Ala. She is the former Patricia Barr of Cleveland, Miss. They may be addressed at 9530 Scenic Highway, Pensacola, Fla. 32504.

Ralph and Gena Calcote, missionaries to Japan, have completed furlough and returned to the field (address: 19-18 2-chome, Uehara Shibuya-ku, Tokyo 151, Japan). He is a native of Lincoln County, Miss. They were appointed in 1951.

Anita Kolb, daughter of Mr. and Mrs. Raymond L. Kolb, missionaries in Brazil, married George Clayton Brooks on May 23 in Jackson, Miss. Her parents may be addressed at Caixa 07-1185, 70000 Brasilia, DF, Brazil. Kolb is associate to the Foreign Mission Board's area director for Eastern Southern America. He is a native of Blue Springs, Miss.

William L. and Carolyn Smith, missionaries to Brazil, have arrived in the States for furlough (address: 3327 Old Canton Rd., P. O. Box 4227, Jackson, Miss. 39216). He is a native of Amite County, Miss.

Religious educators.

(Continued from page 1)

decision by Southern Baptists to say to the whole world 'we want to reach everybody for Christ Jesus' but lately we seem to be sending out mixed signals," he continued. "It seems we are sometimes saying to the world, you must become conservative before you can become a Baptist. Let's get all our signals together and tell the world that all the ground is level at the foot of the cross!"

Cothen provided the theme interpretation at the conference by noting society is "bending and groaning at every stress point" today and churches couldn't expect to avoid those problems.

"There is no immunity for Christians," Cothen said. "God has provided us many wonderful things — but immunity from the problems of the world is not one of them." He then challenged his listeners to remember, "God has commissioned us and since God is God we have no need to flee in the face of problems."

More than 325 people registered for the SBREA meeting.

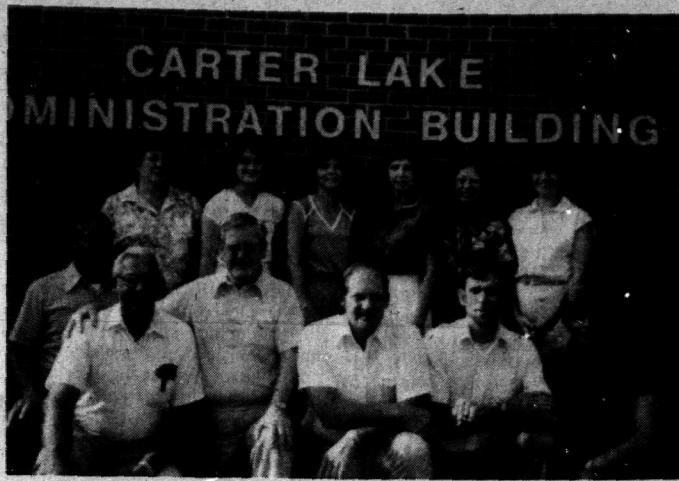
ADOLESCENT SUICIDE — "The suicide rate among adolescents has doubled in 10 years, reports Carl L. Tishler of Columbia, O., Children's Hospital. Family troubles that induce adolescent stress are the biggest motivators of suicide attempts, Tishler said. Overall, suicide-prone teen-adolescents and their families seemed to be more depressed and the fathers, when compared with the control group, were significantly more depressed and anxious." — (Arkansas Gazette, 5/20/81)

Faces and Places . . .

(Continued from page 4)

The family has established a scholarship at Blue Mountain College in their mother's name, for a local (commuting) student each year. Four of Ernest's daughters and two of his sons' wives have degrees from BMC. Two sons, one daughter-in-law, and two of his grandchildren have taken courses there.

The nine "Smith children" are: Leone Kent, Belden, mathematics teacher for 27 years; Palmer, Myrtle, road inspector for the state highway department (former agriculture teacher and store proprietor); Joe, Magee, high school principal at Vossfield; Arlene Hasel, wife of J. E. Hasel, pastor of Oakley Baptist



Front row from left: Billy Binegar, Durant; W. C. Jones, M. C. Johnson, Greenwood; Bob O'Neal, Minter City; Charles Jones, Greenwood; Bill McClellan, Louise. Back row: Rose Binegar, Durant; Janice Byrd, Tchula; Judy Arnold, Durant; Yvonne Bates, Belzoni; Mary Tucker, Durant; Brenda Aust, Belzoni. The group returned June 6.

Team finds 78 families in Iowa who want to start a church

Twelve went to Iowa May 29 from Holmes, Leflore, and Humphreys Associations. They worked with Ridgecrest Baptist Church, Council Bluffs, Iowa, Roger Steenrod, pastor.

The team surveyed Carter Lake, Iowa, and found approximately 78 families who were interested in starting a Baptist church. Carter Lake has a population of about 3,600 with only two churches in it at present. They also surveyed Logan, Iowa, and discovered about 22 families who showed interest in a Baptist church. Logan has a population of 1,600 with several small towns nearby.

The trip was financed by churches giving to associational emphasis offer-

ing, and those who made the trip. Holmes-Leflore Association had a team to go last year to Onawa, Iowa, and survey that town and start a Bible fellowship. As a result, there is a church in Onawa now with a pastor on the field, according to a report from M. C. Johnson, director of missions, Holmes-Leflore. He put the trip together, and went along.

The Bible fellowship was started in the home of one of the families in Carter Lake. Two summer missionaries will follow up on what has been done. Two summer missionaries will also go to Logan to follow up on the work there. These summer workers are from the Home Mission Board.

Home Mission Board, who will be a freshman at BMC this fall, wrote:

"My grandfather Smith is the most intelligent person I know, although he only finished the sixth reader in school. He is very observant and, for an 85-year-old man, he has an alert manner. He picks up information quickly from magazines, newspapers, radio, TV, and from conversations. . . His favorite saying about getting an education to his children was, 'You can be smart or you can be a smart aleck, depending on what you want to be.'"

"He has always been very good at mental arithmetic. When his oldest daughter was a college algebra student at Blue Mountain her entire class was stumped by a difficult problem. The professor refused to help them, but said they could ask friends or relatives. Though Pa Smith had never had any algebra, he asked Leone what she called the unknown, and he worked the problem. The professor was amazed."

"Not only does my grandfather have quite an intellectual mind; he also has a lot of common sense. He has always been a good manager, a good neighbor, and has had an optimistic outlook on life. I'm proud to have such a grandfather, who has an abiding Christian faith, a love for his fellow man, and an interest in his community, state, and country."

The Lord is my shepherd; I shall not want (Psalm 23:1). Our Lord is a loving shepherd who tends His flock with loving care as they seek His shelter. We, His sheep, will know His voice and answer when He calls. Refuge is ours with the Good Shepherd. He knows His own and bestows His love, and helps us. When we enter into His fold we shall not want. — Lena Scott Price



The nine children of Ernest Smith are, left to right, Joe, Palmer, the father, Bernell, and J. C. Second row, from left to right: Lamar, Arlene Smith Hasel, Mary Ruth Smith Brew, Jessie Smith Graham, and Leone Smith Kent.

SCRAPBOOK

Not like my old man

By Mrs. Max B. Graham, Independence

Several years ago while attending Carver School of Missions and Social Work in Louisville, Kentucky, I had many opportunities to do mission work in Louisville and surrounding communities. The missions director of Crescent Hill Baptist Church, where I was a member, asked for some student volunteers to teach Sunday School on Sunday nights at a nearby home for juvenile delinquents. With zeal and enthusiasm, I volunteered, not realizing what an awesome task I was undertaking.

My teaching assignment was a cottage of 24 teen-age boys. Many of them had never attended Sunday School or church and had little understanding of God or Jesus Christ. I had to begin with creation and God's love for all mankind. Some of the boys listened well but I did not seem to be reaching some of them at all, particularly a 16-year-old boy who always had a frown on his face. I had been trying so hard to get some response from this boy, Joey.

On Father's Day, I thought I had a wonderful chance to teach the boys about our Heavenly Father. I tried to explain that God was a little like our earthly fathers but much, much greater. Suddenly the response from Joey

came as he interrupted me by saying "If God is anything like my old man, I want nothing to do with Him. My old man comes home most every night drunk. He beats me up and knocks me down a flight of stairs."

Through this experience, I learned

we must be careful in making comparisons because everybody doesn't have a Christian father like I do.

NOTE: Mrs. Graham's father is Ernest Smith, the subject of "Faces and Places" this week.

Book Reviews

SONG OF DEBORAH by Bette M. Ross (Revell, 255 pp., \$9.95) The story of Deborah, Israel's first prophetess and judge, is told in this novel. The author takes the story of Deborah as told in the Bible and adds dramatic and vivid background details that make it a narrative of drama and romance, of humor and adventure. She brings the characters alive, as she tells of Deborah and her father the tanner, and her husband, Lapidoth. Her book makes exciting and inspiring reading.

It is the story of how Yahweh appointed Deborah for a task no man would take. Not because of her physical strength or ability was she chosen, but for her leadership ability, her courage, and her willingness to wait

upon the Lord, no matter what the consequences. Israelites, it seemed, could not possibly defeat the mighty King Sisera's iron chariots. But Deborah interceded, and God gave the victory.

STUDYING ADULT LIFE AND WORK LESSONS by Herschel H. Hobbs, July-September, 1981, (Convention Press, paper, 128 pp., \$2.15) This book contains expository treatment of each focal passage in the Life Work Bible studies for the third quarter. The approach to each study contains an introduction, examination of background materials, and exposition of the focal Scripture passage. Greek and Hebrew words are explained; the central teaching of the passage is clarified, and its truth is applied to life.

Devotional

God's good work in us

By Billy G. Johnson, pastor, Dixie Church, Hattiesburg
Philippians 1:6

The text for this devotional declares, "He which hath begun a good work in you will perform it until the day of Jesus Christ." When we were saved we were saved once and for all for the penalty of sin. This is the good work which God has begun in us. God is the initiator of salvation. Prior to the new birth, he works "with" us through the convicting power of the Holy Spirit. The Spirit shows us the awfulness of sin; he shows us how far short we come of God's standard of righteousness; and he shows us what our end will be if we continue in rejection of Christ. When we are saved, the Spirit begins working "in" us to guide us in the way of truth, to comfort us, and to glorify Christ through us.

Not only does God begin a good work in us, he continues that work, "performs it," to make us like Christ. This is his goal for us that we be like Jesus. There are a number of instruments which God uses to make us like Him. One of these instruments is suffering. We suffer for the Lord as He suffered. We become like him through "working out" our salvation; that is, letting God's work of salvation work out of our lives. This will result in our bearing the fruits of the Spirit which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

The final truth in our verse is that he who has begun and continued the good work will bring the work to consummation in "the day of Jesus Christ." On this day we will learn that our labors in the Lord have not been in vain, and he will give us a new body which will be like his glorious, resurrected body.

Paul declared that all creation "groans" for this day, "to wit the redemption of the body." That will be a wonderful day when he who has begun a good work in us will bring it to completion in glory. I'm glad he has begun that good work in me. Have you allowed him to begin it in you?

Pleasant Hill Church, Simpson County, Bridgeport community, New Hebron, will observe homecoming day on Sunday, July 12. Clyde Little, pastor of Forest Church, Scott County, will bring the message at the 11 a.m. service, followed by dinner on the grounds at noon. There will be no night service on the 12th.

Durant Chapel Church, Rt. 1, Bay Minette, Ala. will hold homecoming day and Harvest Day on Sunday, June 28. Jerry E. Oswalt, a former pastor of the church who is now pastor of Second Avenue, Laurel, will be guest speaker, at the 10:45 a.m. service. A basket lunch will be served in the Albert Rieben Memorial Fellowship Hall. C. J. Morgan, Jr. is pastor.

Zion Church (Smith) Polkville, will observe homecoming June 28. In addition to regular Sunday morning services there will be dinner on the ground and singing in the afternoon with the Callender Family. Jimmy Sellers is pastor. Revival will start June 29 (See "Revival Dates" column).

Plave Church, Richton, Route One, will celebrate homecoming on Sunday, June 21. The morning sermon will be given by Billy Hinderson; lunch will be served at the church for all present, and the afternoon will be given to singing. Various groups of gospel singers and instrumental music will be featured. Troy A. Sumrall is pastor.

Mt. Nebo Church, Rt. 1, Collinsville, (Newton Association) will have homecoming day June 28. Services will begin with Sunday School at 10. The morning message will be brought by J. B. Costlow, pastor of Liberty Church, Newton County, also BSU director at Clarke College, evangelist for the revival beginning on that day. Music director for the morning and the week will be Allen Hill, First Church.

After lunch served at the church, homecoming services will begin at 1:30 p.m. Allen and Beth (Pilgrim) Mullins from Travis Avenue Church, Fort Worth, Texas, will present special music.

Dedication of the brickwork of the church will be held with a special tribute to the Richardson family, who were among the charter members of the church. There will be no night services on Sunday, but Monday, June 29 to Friday July 3, services will begin at 7:30 each evening. Charles Davis is pastor.

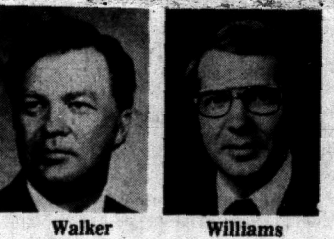
Parish Partnerships With the Disabled, an NBC religious program, showing how the Lutheran Church in San Francisco is serving the community by being sensitive to its neighborhood needs, will be telecast on NBC Sunday, June 28 (11:30 a.m.-noon EDT). Consult local station for broadcast time in your area.

Mississippians graduate from Southern Seminary

Five students from Mississippi were awarded degrees from Southern Seminary during the seminary's 147th commencement June 5 in Louisville, Ky.

J. Gordon Kingsley, president and professor of religion and literature at William Jewell College in Liberty, Mo., delivered the commencement address to 323 graduates receiving degrees from the schools of theology, religious education and church music.

Mississippi students who received degrees include the following: Master of Divinity — Edwin K. Broadhead, Meridian; William J. Ireland, Jr., Greenville; Carl Marcus White, Jackson.



Doctor of Ministry — Thomas H. Walker, Clinton; James Robert Williams, Clinton.

Pastor's wife dies

Services were held June 8 at Moore Funeral Home chapel, Hattiesburg, for Mrs. Herman (Pat) Merritt, 66, of Rt. 6 Hattiesburg, who died June 6 at Forrest General Hospital after a brief illness.

Bobby Cossey and Richard Miley officiated. Mrs. Merritt, a native of Hattiesburg, was an aide with the Nurses Registry. She was a member of Memorial Baptist Church, New Augusta, Perry County.

Survivors include her husband, Herman Merritt Sr., pastor of Memorial Church; two daughters, Mrs. Kenneth Chambers of Theodore, Ala., and Mrs. Britton Stringer of Baton Rouge; two sons, David Merritt of Hunter, Mo., and Herman Merritt, Jr. of Natchez; 12 grandchildren; two great-grandchildren; and a sister.

CLASSIFIED

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First, Pontotoc
I Samuel 27:1-29:11

The larger text of this study falls into three divisions. These include: David's settling in Gath, Saul's fear of the Philistines and his communion with Samuel, and last, the Philistine's distrust of David.

David, probably the most prominent person in Israel, left his native land. He left because his relationship with Saul grew increasingly worse. David did not want another encounter with Saul, therefore, he went to the land of the Philistines thinking that Saul would not pursue him there.

1. David's dwelling determined (27:1-6)

David took the 600 men who were with him and went to Achish, king of Gath. There David lived with his family, his men, and their families. When Saul heard that David had fled to Gath, he stopped his search for him.

David asked a favor of Achish that he be given a town where he could settle. The implication was that he and his men were too great a burden on Gath, yet David's motive was to have a place outside the city where he would have more freedom to act as he planned.

Achish granted him the city of Ziklag which lay on the border between Philistia and Judah. This became David's home for sixteen months. Achish had apparently come to trust David and saw his presence in the land as a safeguard against enemy attacks.

David placed himself in the position of a servant to Achish. On that basis, the request for a city had been made. That day Ziklag was given to David and remained the property of the kings of Judah dating from the time when Achish donated it to David.

2. David's deception revealed (27:8,10,12)

During the time David lived in Ziklag, he and his men invaded certain enemies of the Judeans. The Gishites are only mentioned here and are unknown. The Amalekites were Israel's ancient and most hated enemies (15:4-9). The Geshurites were a nomadic group who wandered in the area between Philistia and Egypt.

While David attacked Israel's enemies, he reported to Achish that he was plundering the land of Judah. David saw to it that none whom he attacked lived to report his activities. Achish believed David and was convinced that he could never return to

Israel because of these raids. Later, we are told that David used the loot that he gathered from the raids to send gifts to the cities of Judah. Thus, he reminded them that he was not their enemy (30:26-31).

We are able to see the false alliance between David and Achish. Achish trusted David and thought David would be separated from Israel forever because of the reported evil deeds. A short while after these supposed attacks on the Jerahmeelites and Kenites, the Philistines began preparing to go against Israel. David was told by Achish that he and his men could join the Philistine forces because he believed David had come over to his side.

3. Saul's desperation described (28:5-7)

The Philistines were fierce warriors and they were gathering to attack Israel. David was faced with fighting against his own people.

Saul's plight is also evident. David, Israel's greatest warrior was in exile. Samuel, God's prophet in Israel, was dead. Saul not only had physical problems but spiritual ones as well.

When Saul saw the Philistine army, he is described as follows: "He was afraid and his heart trembled greatly." Saul stood in terror at the sight of the enemy. After all, God's Spirit was not with him, and Saul probably did not believe his army could defeat the Philistines.

Without God and overcome with fear, Saul in desperation sought a word from the Lord. Some have termed this crisis religion. When all else fails, try God, maybe He will do something. But, if that is all there is to one's faith, then theirs is a religion without hope.

Nevertheless, in this crisis, Saul inquired of the Lord, but the Lord did not answer him. Three means of revelation are mentioned. God may speak through dreams; such dreams are described and interpreted by men of wisdom as in the stories of Joseph and Daniel. Urim refers to the sacred lot which the priests manipulated to determine God's will (Ex. 28:30). Prophets were those persons who heard God's message apart from the priestly ritual and acted as God's messengers.

None of these means had given Saul a word from God. In desperation he turned to the very practice he himself had made illegal (28:7). Apparently, without difficulty Saul's servants were

able to locate a woman that had a "familiar spirit," a person supposedly able to commune with the dead. Saul then went to this woman at Endor hoping to get a favorable word from God.

4. Saul's defeat predicted (28:19-20)

Saul disguised himself and went to this woman at night hoping he would not be recognized. However, the woman at Endor recognized Saul and finally agreed to his request to bring up Samuel. Saul was still seeking vindication and help. But the words that came from Samuel offered no comfort.

Samuel's words to Saul were like a verdict of doom. The reason for Saul's failure as king, according to Samuel's ghost, was that he had not obeyed God. Now, Israel, Saul, and his family would be given over to the Philistines. Also, the imminent death of Saul and his sons was announced.

When Saul heard this, he fainted, collapsing from physical weakness and sheer terror. Saul is a beaten man. What a tragic end to a life which had so much promise at the outset.

One of the great tragedies of life is that of wasted potential. God has gifted us for the purpose of service to Him. Failure to use our gifts results in wasted potential and limited service. Saul is an example of that kind of failure.

May we faithfully obey God's will and commit our lives and our gifts to Him. As we do, God will make our lives useful and productive, positive influences in the world.

Parks daughter volunteers for mission to Brazil

RICHMOND, Va. — Eloise Parks, daughter of Foreign Mission Board President R. Keith Parks, departed Richmond June 2 for three months of volunteer mission service in Brazil.

A 20-year-old junior at Hardin-Simmons University, Abilene, Texas, Miss Parks will work in the youth and recreation programs of English-speaking International Baptist Church in Rio de Janeiro, and later assist Southern Baptist music missionary Roger Cole in his work with the youth choir of the state Baptist convention of Sao Paulo.

The assignment is a part of "Mission to Brazil," the massive missions partnership of Texas and Brazil Baptists aimed at involving Texas

churches and associations in evangelism projects in Brazil.

More than a thousand Texas volunteers have participated in "Mission to Brazil" to date, for as many as 2,500 more promised by the end of 1982.

Miss Parks is a member of First Baptist Church, Abilene.

"A study commissioned by Connecticut Mutual Life Insurance Company shows that religious commitment affects people's stances on most moral and political issues more than factors of age, geography, or even political conviction. . . . The report estimates that 45 million Americans are intensely religious." — Evangelical Newsletter.

Otis Webster Yates, Baptist minister for 72 years, died May 18 in Central Baptist Hospital, Lexington, Ky. a few days before his 93rd birthday. He was pastor emeritus of Rosemont Baptist Church, Lexington and trustee emeritus of Georgetown College. A memorial service was held at Rosemont Church May 20. Interment was in Louisville, Ky. Yates was the husband of Elizabeth Draughon Yates, a former editorial assistant for the Baptist Record, Jackson. She lives at 158 N. Arcadia Park, Lexington, Ky. 40503.

Michael Steeves was inducted as General Secretary of the Baptist Federation of Canada at a special service May 24.

Steeves took office at the beginning of May. The service took place at a time when the Baptist Federation Council was in session at the Strathcona Baptist Church in Edmonton, The Canadian Baptist reported. Steeves succeeded Fred W. Bullen.—EBPS

Walter Smith Boland, deacon at Arcola Church and former trustee of Blue Mountain College, died at W. S. Witte Memorial Hospital, Leland, on June 8. Funeral services were conducted June 10 at Arcola Church, with Pastor Peter Haik officiating.

Boland, 85, and a descendant of the South Carolina Revolutionary War patriot, John Boland, was born Nov. 10, 1895, at Big Creek, Miss. He had been a resident of Arcola since 1919 and was a retired planter. Recently Arcola Church presented him a plaque of appreciation for 50 years of service as a deacon. He had also been a trustee of Arcola Public Schools and a director

of Washington County Farm Bureau. Survivors include his wife, Jessie Pearl Tindle; two daughters, Mrs. A. L. Crittenden, III, Cotton Plant, Ark., and Mrs. Thomas B. Owen, Annandale, Va.; four grandchildren; one great-grandson; and two brothers.

FORT WORTH, TEXAS — Three new employees recently were added to the staff of the Southern Baptist Radio and Television Commission. Two new additions are designed to aid churches in their broadcasting ministries. Jerry Jones, new consultant in the broadcast services department, will be advising churches on broadcasting their worship service. Jones has 25 years experience on Sunday Baptist church staffs, including music, youth and business administration positions. James Robinson joined the broadcast engineering department after serving as minister of music in several Baptist churches and came to the Commission from First Baptist Church, Bartlesville, Okla.

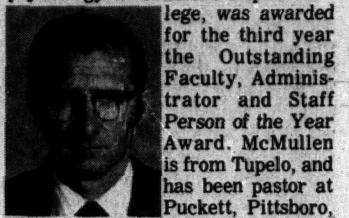
Paul H. Haines Jr. has joined the RTVC as producer-director after eight years in the motion picture industry. Haines will be working on new RTVC projects, including the Southern Baptist Video Network. Haines holds two degrees in theatre, a BA from Baylor and an MA from Memphis State University. His experience includes work as a production assistant, writer, actor and special effects technician. He worked on such movies as "Towering Inferno," "The Hindenburg" and "Angel City."

C. Terry Thompson of Benoit was awarded a Diploma in Christian Ministry degree from Boyce Bible School during spring commencement June 5 in Louisville, Ky. Clyde Francisco, professor of Old Testament at Southern Seminary, delivered the commencement address.

Boyce School, directed by David Q. Byrd, former Mississippian, is a theological training program of Southern Seminary for ministers who do not have a college degree.

Maybe the most significant of all the things said on the moon was not the line about the giant leap or the words at touchdown: "Tranquility Base here. The Eagle has landed." In a little-noticed remark moments after touchdown one of the astronauts reported: "I see a hill." Man always sees a hill. It's his nature to try and scale it and see what lies beyond. In this, he calls upon his unique ability to solve problems, to organize data, to prime the labors of others — in a word management. — Editorial, Administrative Management

John McMullen, Black Rock, Ark., director of counseling and professor of psychology at Southern Baptist College, was awarded for the third year the Outstanding Faculty, Administrator and Staff Person of the Year Award. McMullen is from Tupelo, and has been pastor at Puckett, Pittsboro, and Meadow Grove, and Blythe Creek in Mississippi. He is presently pastor of First Church, Black Rock, Ark.



McMullen

James O. Pender was licensed to preach the gospel at Shady Grove Church (Copiah) on April 19. He is married to the former Loretta Felter and they are the parents of three children. He is employed with Edward Hines Lumber Company, Hazlehurst. Pender was presented a Criswell Study Bible by the church. Foy Rogers, interim pastor, made the presentation.



Donna Warren and Mona Stewart represented Macedonia Church, Calhoun County, in the Mississippi State Bible Drill. This was Mona's 6th year in the drill and Donna's 3rd year. Mona was rated superior and awarded a trophy. Because this was her 6th year, she was not eligible to compete further. Donna was rated superior and went on to Jackson where she represented Macedonia Church and Calhoun Association. (Church photo)

"A quiet, powerful movement is happening among the laity of the Catholic Church. They are studying the Bible. In small groups over coffee, along suburban blocks, before parish meetings — the location is varied and so are the people involved. But one thing does not change. American Catholics are discovering the Bible to be a living source for the spirituality they yearn for." — Auricle, for The National Catholic Reporter.

Uniform Lesson

Recalling God's action

By Tom F. Rayburn, pastor
First, Booneville

Deuteronomy 4:1,2, 5-10

In the lesson for this week, we find the people of Israel camped east of the Jordan River, opposite Jericho and the land of promise. It is the time of decision, the time for commitment. Forty years of wilderness wanderings are behind them. Here, at last, is another opportunity for them to have a homeland of their own, with the offer of a good life for the future.

In preparation for this hour, Moses has reminded his people of their relationship to God. In the past, they had opportunity to enter the land of promise but did not because of unbelief. Later, apart from the will of God and without the help of God, they attacked the Amorites on their own. But the Amorites chased them to Hormah, and the Israelites fled in panic before the enemy. Nevertheless, God kept his covenant with Israel, bringing them through Edom and east of the Dead Sea, providing for them in every time of need.

It seems that Moses kept saying to them, "Remember, remember." Finally, 38 years they left Kadesh-barnea and they crossed the River Arnon into territory also occupied by Amorites. "Rise ye up, take your journey," God said (2:24), promising to deliver this land into their hands. The promise was kept; the land east of the Jordan from the Arnon northward through Gilead and Bashan, which was east and north of the Sea of Galilee, was captured and was allotted to the tribes of Reuben and Gad, and to the half tribe of Manasseh.

Therefore God promised that the land west of the Jordan would also become the possession of Israel. There they would find rest and could realize the promise of God that they would become His people, a great nation, ultimately to bring blessing to the whole world. This blessing to the whole world would be the Saviour, the Lord Jesus Christ. Israel brought forth Jesus who would die for the sins of the whole world. . . . that whosoever believeth on Him should not perish but have eternal life." It is strange that Israel as a nation has rejected their Messiah, and the Gentile nations have accepted Him. Of course, many individual Jews have accepted him and become born again, as well as many individual Gentiles have rejected him and have re-

mained in their sins.

In general, Moses reminded his people of all these things, the past as well as the promise for the future. He desired that they be keenly aware of what God had done for them from the time He brought them out of Egypt, so that they would trust Him for the future. More than this, he would impress upon them the necessity of walking in the way of God in order that the promises he had made might become reality in the new land they were about to enter. — from Standard Commentary.

V-1. . . Listen to the statutes and the judgments which I am teaching you to perform. . . .

One of the marks of a newly converted Christian is a love for God's Word. A faithful Christian gives his testimony: "In my earliest years I read the Bible because my godly parents required it. But when Jesus really came into my heart when I was 15, everything suddenly changed. I discovered a new love for the Bible. Even after evening I would read it, reveling in it like a cow in a clover patch! The result was a constant deepening of my spiritual life. I memorized many precious promises; and that gave me the needed courage to face life victoriously. I memorized whole psalms, as well as chapters in the New Testament. This filled my life with joy and praise. I read God's commandments carefully, and this kept me from sin. Young people and adults can do nothing better than get deep into the word!" — Peloubet

Perform or do them. . . . directions are of little value unless they are followed. The strong implication is that if Israel should choose to disobey God's statutes and judgments, she would be destroyed as a nation and would not possess the land.

V-2. . . shall not add unto the word. . . neither shall ye diminish aught from it. . . . The NAS reads like this. . . you shall not add to the word. . . or take away from it, but you may keep the commandments of the Lord your God. . . . The government of Israel was to be a theocracy; that is, God was to be the

supreme ruler of the nation. He provided the statutes and judgments. Public officials were to be only delegates, administering justice and giving care to social concerns on the basis of the God-given instructions. In essentials, this law provided all that was needed and it was not to be tampered with. Jesus condemned some of the leaders for placing heavy burdens and grievous things upon the people (Matt. 23:4). No one has a right to require more than God requires.

Some denominations today require rigid creeds and statements of faith if one is to fellowship within that group. Others have additional writings to which the members must subscribe. Some of the writings are said to be on an equal basis with or superior to the Word of God. This is not so. God's Word, as presented by the Bible, is our only guide to faith. It is our only rule in the things of God. Sometimes we hear of people who debate the relative importance of faith, obedience, repentance, baptism, or stewardship. Some even say the Bible is not sufficient for today's highly complex lifestyle. How ridiculous. One must not treat the word of God lightly. Every command is very important. If you really want to know the Bible, then every time you read a command go and do it, and then come and read some more. As you read and do God's commandments you will come to understand the Bible. It is a supernatural book. It is understood not by academic intelligence only, but by faith and obedience.

Vs. 5-10. . . Lest you forget. . . How could they forget (v-9)? Yet forgetfulness is possible. At a later time God appeared on earth in the person of Jesus Christ. Nevertheless, even Christians sometimes seem to have short memories of the fact. How necessary that we renew our memories as we worship on the first day of every week!

Israel was to remember God's deeds and words for two reasons: (1.) That they may learn to fear the Lord. Reverence for God that would honor him through obedience and life. (2.) That they may teach their children. Parents who forget the Lord jeopardize not only their own souls, but also the souls of their children and their children's children. When one generation forgets God, great peril falls upon the next. Many adults recall the way of God, live it, and teach it to their children, and the children will be a blessing to those who come after them.

Life and Work Lesson

Celebrate the victory of Christ

By James L. Heflin, pastor
FBC, Greenville

Revelation 19:1-2; 6-8; 20:4; 11-15
Celebration is one of the great words of Revelation and of Christianity. Beginning with chapter 19 there is great cause for celebration because Rome has fallen (the story of that fall begins at 17:1).

Evil has held sway over the earth for a long time, it seems. But the days of that rule are numbered. At the end, the purpose of God will be vindicated. The saints of all ages and all the heavenly host will rejoice over the defeat of evil. That defeat is certain. Because of that certainty this lesson is a call to celebrate the victory of Christ.

I. The triumph of righteousness (19:1-2)

John heard a great multitude of voices in heaven saying: "Alleluia" (v. 1). They were praising God for the defeat of the harlot (embodiment of evil pictured as Rome). The term "alleluia" comes from two words which mean "Praise God," or "Praise the Lord." It introduces a number of the Psalms. It is a good thing to give praises to God.

Salvation, glory, honor and power belong to God. These terms refer to his majesty, splendor and power. They are qualities of excellence.

God's judgments are righteous (v. 2). He judged the great harlot correctly. She had corrupted the whole earth and murdered the saints of God. The God of justice avenged the blood of the martyrs by the destruction of Babylon, the great evil.

Only God can execute vengeance. "Vengeance is mine: I will repay, saith the Lord" (Romans 12:19). Christians often are tempted to wonder why the heathen rage and wrong sits upon the throne, but someday God will avenge the wrongs done to his people.

II. The marriage of the Lamb (19:6-8)

The shouts of praise were repeated (verses 3 and 4). All who surrounded the throne fell down to worship God and a great voice commanded praise and fear for him (v. 5).

Then the song of final victory began (v. 6). John heard a resounding song of praise as more thunderous voices joined the chorus. They declared that God had established his sovereignty on the earth.

These verses provided the inspiration for the grand "Alleluia Chorus"

of Handel. No other musical composition has thrilled hearts to the extent that the "Hallelujah Chorus" has. It is unmatched for beauty and expression. Probably the closest thing to the joy and victory expressed in this passage we feel in this life is the sensation of utter joy one feels when singing or listening to Handel's masterpiece. The victory of God over Satan gives cause for celebration.

The voice of the multitude called for all to be glad and rejoice and to give honor to God. The reason for rejoicing was that "the marriage of the Lamb" was about to begin. His wife (the church) was prepared. Her garments were made from the finest white linen, to represent purity and the righteousness of the saints (v. 8).

III. The thousand year reign, (20:4)

Following the marriage supper of the Lamb (19:6-10) the Messiah appeared as a warrior on a white horse, accompanied by his army (19:11-16). The beast and the false prophet were cast into the lake of fire and their followers were slain (19:17-21). All of this speaks of the victory of Christ.

Then Satan was bound and cast into the bottomless pit (20:1-3). He was to remain there for a thousand years. After that, John saw thrones and "they sat upon them" (v. 4). Judgment was given to those who sat upon the thrones. "They who sat upon the thrones" were the martyrs of all the ages, and it was they who reigned with Christ for a thousand years.

This mention of the thousand year reign gives rise to what has been called the millennial question. The word "millennium" comes from two Latin words, "mille" meaning "thousand" and "annus" meaning "year."

Here are three of the major interpretations given to the meaning of the thousand year reign. First, there are some who believe that Christ will reign upon the earth for a literal one thousand year period of time. Second, others believe that Christ will reign upon the earth but the one thousand years are not to be taken literally. Third, still others interpret the entire passage in 20:1-10 as symbolic of the total victory of Christ. In their view there will be no millennial reign on the earth between Christ's return and the final consummation of history.

Each of these views is held by competent evangelical New Testament scholars who believe in the Sec-

ond Coming of Christ.

In an attempt to explain or understand this verse (v. 4), one should remember that the statement stands in the context of Christ's final victory over the Devil. As significant as this verse is, it is not to be separated from the grand themes of Christ's return, the judgment of all evil and the happiness of eternal life with Christ.

IV. The white throne judgment (20:11-15)

When the thousand years ended Satan was loosed out of the pit. He went to deceive the nations and gather them together for the last battle ever. Fire came down from heaven and devoured his forces and the Devil was cast into the lake of fire to remain there forever. The victory of Christ was complete at last. (20:6-10). Then came the "great white throne judgment" (20:11-15).

John saw a great white throne. The presence of the one who sat upon the throne was so awesome that everyone fled from him (v. 11). There was no place to go, for the final judgment was taking place.

All the dead, great and small, stood before God to be judged (v. 12). The books of record were opened. The two books were the book of deeds and the Lamb's book of life. Everyone was judged according to the contents of the books.

Every person was there (v. 13). The sea gave up those who had been buried there. Death and hell gave up their dead.

There is a second death (verses 14-15). Those who do not belong to Christ — do not have their names written in the Lamb's book of life — will be cast into the lake of fire.

There is a judgment. Many folks live as though they would never die and never face judgment. They are wrong. Everyone will face God someday and answer the deeds done in this life. That is why we Christians must witness. We must tell men everywhere to prepare by accepting Christ.

On the other hand, all who receive Christ will share in this victory over sin. What a thrill to know that your name is written in the book of life. Rejoice!

Nothing makes marriage rust like blunt. Blunt people can get to the point quickly.